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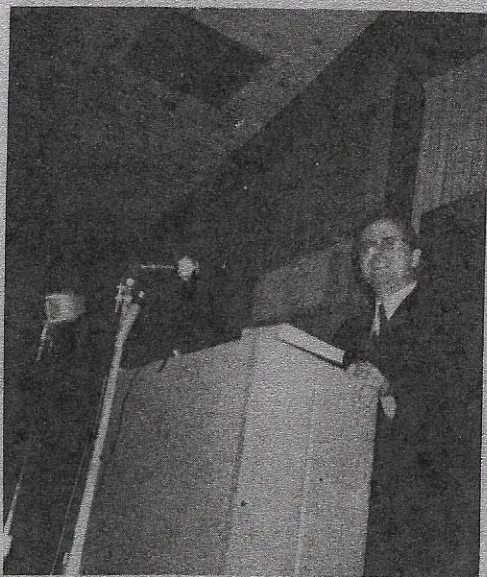
DEBATE

ON THE

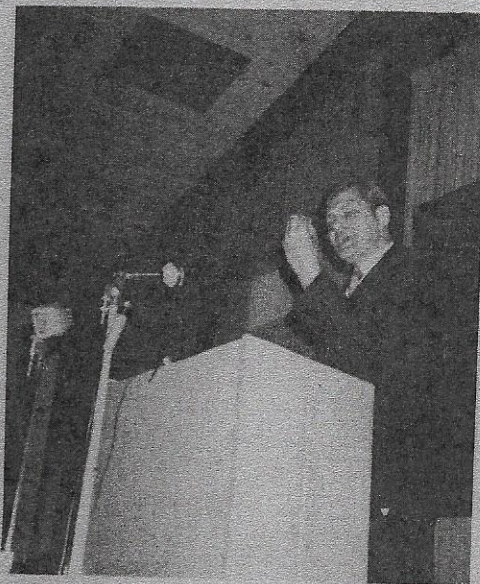
GOD IS ONE PERSON

**"TRINITY"**

GOD IS THREE PERSONS



Paul Ferguson  
UNITED PENTECOSTAL CHURCH



Wayne Jackson  
CHURCH OF CHRIST

HELD AT

**CHURCH OF CHRIST**

3906 EAST MAIN STREET  
STOCKTON, CALIFORNIA

**APRIL 24 - 25**

**7:30 p.m.**

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## PREFACE

### Circumstances Leading to the Debate

During the Winter of 1969 Mr. Wayne Jackson of the East Main Street Church of Christ sent out a "Goliath" challenge to anyone at Western Apostolic College who would be willing to debate him on a series of doctrines. The doctrines were the Trinity, baptism in Jesus' name only, and mechanical instruments in worship. These doctrines were to be discussed one night a piece.

Feeling that one night each could not possibly do justice to any one of these doctrines, Mr. Ferguson selected the one that more nearly accentuated the differences between the two groups and suggested that all the nights be devoted to one doctrine rather than spread out among several.

Also it was felt that if Mr. Jackson's view of the Godhead were shown to be false, then his baptismal formula would also be false or vice versa. Therefore if Mr. Jackson lost the Godhead debate or Mr. Ferguson lost, then he would automatically lose the debate on the baptismal formula since the two are so closely connected.

As far as mechanical instruments are concerned the local Church of Christ Bible College at San Jose has an excellent department of music which includes very fine instruction in instrumental music. Apparently the Church of Christ has not been very successful in even convincing their own constituency about this doctrine. It was felt that Mr. Jackson should clean up his own back yard before he started to work on ours. Hence, it was not deemed worthy to waste time debating an issue which was so doubtful that much of Mr. Jackson's own movement has not accepted it. The challenge should have went to SBC instead of WABC.

### Mr. Jackson's Background

Mr. Jackson has been a Church of Christ minister for about ten years. Most of his ministry has been spent as acting pastor of their East Main Street church in Stockton, California. He is a graduate of the College of the Evangelists (Church of Christ) and Stockton College. He has engaged in a number of debates on a variety of subjects.

Mr. Jackson speaks on a Sunday morning broadcast called "Truth Equals Freedom". He also edits a journal entitled the Christian Courier. He has been a contributor to a number of national magazines within his own movement. He is a very fluent speaker and well versed in debating techniques. He is apparently in the habit of making challenges to debate various local ministers in the Stockton area. He even goes so far as to sometimes print these challenges in the local paper.

Constituents from the Church of Christ predicted a speedy victory for Mr. Jackson evidently because of his superior background in debating. Word was sent to admonish these elements. They were warned with the words of King Ahab to the Syrian King who made a similar challenge in Bible days. I Kings 20:11 gives the following advice to people of such arrogance: "Let not him that girds on his armor boast as he that taketh it off."



## Mr. Ferguson's Background

Mr. Ferguson is a layman in the United Pentecostal Church. For four years he has been teaching Biology and other subjects at Western Apostolic Bible College, but has had little ministerial experience beyond this.

He holds an M.A. in Greek and Hebrew from Wheaton College. He is presently completing a Master of Divinity degree at the same school. (completed June, 1970) His master's thesis on a translation problem in Greek and Hebrew was acclaimed by the examining committee as an original contribution to knowledge in the field of Bible translation.

This was Mr. Ferguson's first time to be in or even attend a public debate. The United Pentecostal Church thought it best to send an un-experienced layman so as to make the debate more sporting and give the Church of Christ debator more of a chance.

## The Outcome

A friendly congenial spirit pervaded throughout most of the debate. It is unfortunate that when Mr. Jackson was unable to establish his case or to break down any of Mr. Ferguson's affirmative arguments that he became bitter and spent most of his final speech slinging mud and ridiculing the person of Mr. Ferguson and others. If the reader is tempted to feel badly toward Mr. Jackson he is cautioned to remember that if he were placed in as embarrassing a situation as Jackson was, he might not have been able to keep a good spirit either. Judge not lest ye be judged !

On the last night Mr. Jackson's table was a bustle of activity resembling the N.Y. stock exchange as his debater brethren attempted in vain to send notes and offer counsel. Thus in answering Mr. Jackson all the Church of Christ debators in California have been answered plus any they were able to import in from the outside. Thus the Church of Christ giants have been felled not by a skilled warrior but by an inexperienced layman with a few smooth stones.

## Mechanics

The debate was typed from tape recordings. A copy of his own speeches was sent to Mr. Jackson as he had sent a letter saying that if the debate were printed he wanted a chance to correct his speeches. Understanding his predicament, a copy was sent to him forthwith. Hence his speeches are as much like the originals as possible. They have, however been smoothed out to make them more understandable and more readable. Western Apostolic press takes full responsibility for any errata in grammar.

The cross reference footnotes were not part of the debate. They will help the reader to judge for himself whether or not various arguments were answered by the speakers. Paragraph headings have been added to help the reader to find where various scriptures are discussed and were not part of the original.



PREFACE TO SECOND PRINTING: APRIL, 1971.

Mr. Jackson was deeply disturbed by the printing of this debate. After nearly a YEAR AND A HALF, he came out with his own edition which claims to be the only account which publishes the debate "as it actually happened and as it actually occurred." (My edition came out a month and a half after the debate.) Jackson limited his recommendation to "elders and gospel preachers" only. (presumably laity might see something they are not supposed to) The "elders and gospel preachers" were told to hurry up with their money because only a limited number had been printed. Apparently the limited edition serves to save face and warn the elders too.

Mr. Jackson was given almost 6 months advanced written notice that this debate was going into the second printing. During all that time though he acknowledged my letters, he submitted no passages which he believed did not represent the debate as it actually happened. In one of the three letters I sent him about this, I referred to various debates with some of our ministers which ministers in the churches of Christ had printed up in indirect discourse. In contrast to this I made the following remarks:

"On the other hand I printed your speeches right from the tapes without leaving out a single word. In the preface I clearly spelled out that the paragraph headings and footnotes were not part of the debate. They rather point out things which went on in the debate. Of course I can understand there are some things which you feel would be best not to call much attention to. And I am sympathetic to your plight." (Nov. 2, 1970)

Mr. Jackson's only reply to this was as follows: "Neither care about nor am I responsible for what my brethren have done." (Nov. 9)

Rather than offer any passages for changing, Jackson instead sent an offer to engage in a written debate on another topic in reply to my letter informing him of this second printing. In reply I sent him a 7 page, single spaced article and had a copy read before the student body at the Bible College. I sent him repeated challenges to do the same. Mr. Jackson for reasons best known to himself declined to do so. Instead he sent me an agreement to sign wherein I was supposed to accommodate him by cutting out two thirds of my already existing article. He ignored my repeated requests to accept his six point agreement verbatim with the exception to this agreement that I get 13 pages and he get 14 pages! This is an interesting commentary on Mr. J.'s remarks about wanting another debate!

He has stated in his paper that the cross reference footnotes, the paragraph headings, etc. showed "F.'s deep feeling of dissatisfaction with his own efforts." In reply I pointed out that little David slew that giant with a stone but afterwards cut off the giant's head. This was not because of any dissatisfaction with the way he slang the stone but so the folly of the philistines might be more plainly seen by all. Rather than showing dissatisfaction my notes show you things which went on in the debate which Mr. J. would rather leave obscured for reasons best known only to himself. Rather than new material they refer back to material which was already said.

We are now showing our deep dissatisfaction with this debate by this second printing which is twice as big as the first. The first printing, financed by a dissatisfied student body who heard the debate, completely sold out the first year! Much of this material is being used by some of our dissatisfied brethren in other debates. It is offered and sold to laymen and preacher alike. In fact we are so deeply dissatisfied and tore up over this debate that we will probably keep printing out editions until Jesus comes! Therefore none need worry, as Jackson's paper so eloquently warns, that he will not get a copy because this printing has sold out. It will always be available to all!



## Mr. Jackson's First Affirmative

Ladies and gentlemen, gentlemen moderators, and Mr. Ferguson:

May I take just a moment of my time to welcome each one of you here this evening and to express my genuine appreciation for your presence? This goodly audience indicates an interest on the part of the people to assemble together to study more fully the Word of God and endeavor to come to a better understanding of the particular subject under discussion tonight.

I must express my appreciation for Mr. Ferguson. I cannot help but respect and admire him. There are far too few men in the religious world today who are willing to publicly defend what they believe. We must therefore admire anyone who does have the courage and the conviction to stand up publicly for what he teaches. I have very little respect for an individual who preaches something and then refuses to defend it. I think as the wise man Solomon said, "The wicked flee when no man pursueth; but the righteous are bold as a lion." Hence, my gratitude for the presence of Mr. Ferguson and his fine moderator as well as for all of you people here tonight.

I'm in the affirmative, which means that I'll be laying down arguments for the next thirty minutes. It will then be the responsibility of Mr. Ferguson to answer the arguments, and then after he has done that, and only then, he may himself lay down negative arguments. Tomorrow night the procedure will be reversed.

I see that many of you have a paper and pencil. I hope you'll be taking notes so that you can research this thoroughly in your own homes and investigate and see what the truth is regarding this matter. My responsibility initially here is to define the proposition and to make it so clear that each one will be able to comprehend my position.

### Definition of the Words in the Proposition

Now the proposition that has been read by Bro. Norried states: "Resolved: The Scriptures teach that there are three separate persons, separate and distinct persons, in the Godhead." I think that that proposition is self explanatory, but I will take a moment or two to go into further details.

Of course by the Scriptures we mean the sixty-six books of the Bible. By the word "teach" we simply mean that they impart the knowledge or convey the information. They teach that there are three..., and that numeral is self explanatory. There are three separate and distinct. I put those synonyms in the proposition so that everyone would know what we are talking about. "Separate and distinct" what? Separate and distinct persons, within the Godhead!

### Definition of the Word "Person"

Now I suggest, ladies and gentlemen, that this entire discussion will probably revolve around this one word "persons". We're going to be talking about three somethings but three "whats"? I maintain three persons. By the term "persons"... Get my definition... I mean a self existing, self subsisting individual, personality. I mean someone who may be addressed as "you" or "thee", in the common parlance of our



Bibles. Someone who may be referred to as "He" or "Him" as the case may be. So then by the word "person" I mean a self existing, self subsisting individual or personality who has volition, who has will, who may act, who may be acted upon. I think that should suffice as to what we're talking about. We'll probably have occasion to elaborate more on this as the discussion goes on.

### Statement that his Position is Monotheistic

Now I'm going to say first of all tonight, and I'm going to make it very clear to this audience because I think there will be some misunderstanding concerning this. I want to say to you tonight that I believe in one God. I don't believe in two gods or three gods or a half a dozen gods. I believe in one God. The Bible teaches this. My brethren teach this. We have never taught anything else nor have we believed anything else to my knowledge. We have never taught anything else nor have we believed anything else to my knowledge. We believe in one God.

### Definition of the Word "God"

But let me give you a definition of that word "God". Ladies and gentlemen the word "God" is the common appellation in the Bible for Deity, Divine nature, Divine substance, Divine essence. Therefore when I talk about the one God, I'm talking about the one Divine nature, the one Divine substance, the one Divine essence. And that's what the Bible means by it.

### Oneness Verses Harmonized with the Trinity

Now I'm going to introduce a number of verses here which I believe substantiate this. I don't think there will be any disagreement on the part of anyone here as far as these particular verses are concerned. These verses all deal with the oneness of God. But remember we're talking about the oneness of His essence, the oneness of His nature, the oneness of His substance. And we're not dealing with the personality aspect of it at this point.

The Bible declares that "Thou shalt have no other Gods before me" (Ex. 20:3). The Bible declares, "Hear, O Israel, Jehovah our God is one Jehovah." (Deut. 6:4) The Bible declares, "Jehovah, He is God: (Get it!) there is none else beside Him," (Deut. 4:35) and also verse 39.

Again, brethren, ladies and gentlemen, hear the Word of God, "Jehovah He is God, there is none else" (I Kings 8:60) Again "O Jehovah there is none like thee neither is there any god besides thee," (I Chron 17:20) Again the Scripture says, "I am Jehovah, and besides me there is no savior." (Isa. 43:11) The record says, "And Jehovah shall be king over all the earth; and in that day Jehovah shall be one, and His name one." (Zech 14:9) Jesus our Lord declared in John 10:30 "I and the Father are one". Furthermore the apostle Paul declared in Gal. 3:20 "Now a mediator is not a mediator of one, but God is one." And finally in James 2:19 "Thou believest that God is one, thou doest well; the demons also believe and tremble."

And so I've introduced a number of verses. And I see smiles and nods



of approval and rightly so. All of these verses indicate that there is one God. And all of these verses, ladies and gentlemen, are stressing the oneness of God, but don't miss this point; all of these verses that deal with the oneness of God are talking about His nature, His substance, His essence.

Well what do I mean by the nature of God, by the substance of God, by the essence of God? Define that. Well let me say first of all that it is impossible for us as human beings to completely understand God. He is infinite; we're finite. Therefore we're grappling with terms somewhat here tonight. We're wrestling with vocabulary. But I would define the substance or nature of God as those qualities or characteristics which are distinctly His as opposed to human characteristics or qualities. So therefore we're talking about the one Divine nature, the one Deity.

Now I maintain... This is where we'll differ; this is where we'll draw the swords... that this one substance, this one essence, this one Divine nature is possessed by a plurality of individuals, by a plurality of persons—specifically by three persons. And these three persons are revealed in the New Testament as Father, Son and Holy Spirit. They are one in nature; they are one in essence. They are one in substance, but they are three in personality.

#### The Baptism of Jesus (Matt. 3:16,17)

*ANS. Page 14-15*

Now I want to call to your attention some verses found in the NT in which the Trinity is mentioned, in which the three-fold personality of the Godhead is set forth. The first passage that comes to our attention is Matthew 3:16,17. The Bible says, "And Jesus when He was baptized went straightway from the water; and lo, the heavens were opened to Him, and He saw the Spirit of God descending as a dove and coming upon Him; and lo, a voice out of heaven saying, This is my beloved Son, in whom I'm well pleased."

Now all of these verses which I'm going to introduce in the next few minutes, mention all three persons in the Godhead. And from the very nature of the situation show that there is a distinction between the several persons. Yes, the Bible says, "And Jesus (no.1) when He was baptized went up straightway from the water; and lo, the heavens were opened unto Him, and He saw the Spirit (no.2) of God descending as a dove and coming upon Him; and lo, a voice out of the heavens, (no.3) saying, This is my beloved Son, in whom I'm well pleased." Father, Son, and Holy Spirit. One, two, three!

#### Lists of Threes (Matt. 28:19)

The second passage is Mt. 28:19, commonly styled the great commission. The Lord said, "Go make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." Listen to what He said, "Go make disciples... baptizing them into the name of the Father (no.1) and of the Son (no.2) and of the Holy Spirit (no.3)". One, two, three.

Luke 1:35 *ANS. Page 14*

The third passage is Luke 1:35. It has reference to the conception



of the Son of God. "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the Holy Thing which is begotten shall be called the Son of God." Hear it, ladies and gentlemen. "The Holy Spirit (no.1) shall come upon thee, and the power of the Most High (no.2) shall overshadow thee, and that Holy Thing which is begotten shall be called the Son of God." (no.3) One, two, three,

John 14:26; 15:16

John 14:26. The Scripture said, "The comforter, even the Holy Spirit whom the Father shall send in my name, He shall teach you all things and bring to your remembrance all that I have said unto you." "When the Comforter, even the Holy Spirit (no.1) whom the Father (no.2) shall send in my name He shall teach you all things, and bring to your remembrance all that I (no.3) said unto you."

Again in John 15:26 the Scripture says, "But when the comforter is come, whom I will send unto you from the Father (no.1) (Who is He?) even the Spirit of Truth, (no.2) which proceedeth from the Father, He shall bear witness of me (no.3)." From the Father, Spirit of Truth, bear witness of me. One, two, three,

I Cor. 12:4-6; II Cor. 13:14; Eph 2:18 and Eph. 4:4-6

I Cor. 12:4-6. The apostle Paul says, "Now there are diversities of gifts, but the same Spirit (no.1) and there are diversities of administrations, and the same Lord (no.2) and there are diversities of workings, but the same God (no.3) who worketh all things in all."

In II Cor. 13:14 the apostle Paul said, "And the grace of our Lord Jesus Christ (no.1) and the love of God (no.2) and the communion of the Holy Spirit (no.3) be with you all."

Ephesians 2:18 makes an interesting distinction between the persons in the Godhead. The Bible speaking concerning Christ first of all said, "For through Him (no.1) we both have our access in one Spirit (no.2) unto the Father (no.3)."

Then the Bible declares in Eph. 4:4-6, "There is one body, and one Spirit, even as you are called in one hope of your calling; One Lord, One faith, One baptism, one God and Father of all, who is over all, through all and in all." There are the three persons right there.

I Peter 1:2; Jude 20,21

Then the apostle Peter declares in I Peter 1:2, "According to the foreknowledge of God the Father, (no.1) in the sanctification of the Spirit, (no.2) unto obedience and sprinkling of the blood of Jesus Christ (no.3)." "Grace to you and peace be multiplied."

And then finally Jude verses 20 and 21. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, (no.1) keep yourself in the love of God, (no.2) looking for the mercy of our Lord Jesus Christ (no.3) unto eternal life."



# "Alone", "Another" in John 8:29; 5:32

Now I think this establishes it. I think any clear analysis of these verses cannot help but see a distinction in the individuals mentioned. Now in summation let me make several points. As far as the nature of God is concerned, there is one. As far as personalities within the Godhead are concerned, there are three. As far as God's nature is concerned; He is one; He is alone. Hear the Bible in Isa. 44:24, "I am Jehovah that maketh all things; that stretcheth forth the heavens alone; and spreadeth abroad the earth by myself." Who? Jehovah alone doeth these things. But it's talking about the Divine nature.

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Now when we come to personalities involved our Lord Jesus declared in John 8:29 (Get it!) "And He that sent me is with me; He hath not left me alone." Did you see that? A verse back in Isaiah said God is alone. What's he talking about? The Divine nature. Jesus said, "He that sent me is with me; He hath not left me alone." What's that talking about? Is there a contradiction in the Bible? Why no! That's talking about personality. The plurality within the one Divine nature.

Let me give you another illustration. As far as God's nature is concerned, there is not another. The Bible says, in Mark 12:32, "Of a truth, teacher, thou has well said that He is one; (Now get it!) and there is none other but He." Well what is it talking about? The Divine nature. But notice this passage in John 5:32. The Lord said, "It is another that beareth witness of me; and I know that the witness which he witnesses of me is true." Over in Mark 12:32 it said, "There is not another." Another what? Another Divine nature, another Divine substance another Divine essence! But Jesus here said, "It is another that beareth witness of me, and I know that the witness He witnesseth is true." That "another" is talking about the personalities within the Divine nature.

## The Greek Grammar of Matt. 28:19 is Said to Prove 3 Persons

ANS. Page 113 Para 1-5

Now then, I want to take the next few minutes to lay down some arguments. My first argument is an analysis of Matt. 28:19. All of you people who have a Bible, would you turn there with me and read along as we emphasize some points? We've already alluded to this, but we're going to dig down and sink a shaft into it.

The Bible says, "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." Now look carefully at the verse. [We have three things here that are joined together by the conjunction "and". The Father and the Son and the Holy Spirit. Now there is a rule in the Grammar of the NT which states that when nouns of the same case are joined together by the conjunction "and" they may or may not refer to the same person or thing. He before me is a copy of A Manual Grammar of the Greek NT by Dana and Mantey. And of course Mr. Ferguson here may look at this; I have the rule marked on page 147.]

↓ Ans. Pg. 11  
(Ferguson holds up his own copy of Dana and Mantey: "I've got one of those". The change of expression on Mr. Jackson's face clearly indicated that he knew that it would be rough sailing from then on.)  
He has a copy of it.



Now the rule essentially is this; that when these nouns of the same case are joined together by the conjunction "and", if there is no article preceding each one, then they simply refer to three manifestations of the same thing. However if each one of the three nouns is preceded by the definite article, they must of necessity refer to three separate persons.

Now notice the situation before us. The record doesn't say, "Baptizing them into the name of Father, Son and Holy Spirit". (By the way the word "name" here is singular which indicates the unity of God which I've been discussing all along.) But notice there is an article before Father an article before Son and an article before Holy Spirit. Hence, they do not refer to three manifestations of one person but rather they refer to three separate, distinct individual persons. That's known as Granville Sharpe's rule. It's found on p.147 of Dana and Mantey.

The Mediator between God and Man (I Tim. 2:5)

Ans. Page 11-12

The second argument, ladies and gentlemen, is found in I Tim. 2:5. The Bible says, "For there is one God (I'm reading the American Standard Version) one mediator also between God and men, Himself man Christ Jesus." Now read that passage. "There is one God and one mediator also between God and men Himself man Christ Jesus." Now let me define the word "mediator". Actually the word "mediator" is a compound of two Greek words. It comes from the Greek word "mesos" which means "middle" and another word "eimi" which means "to go". Hence a mediator is "one who goes between", literally speaking. Vine's Expository Dictionary of the NT Words, vol. 3 page 54 defines "mediator" thusly: "One who mediates between two parties with a view to producing peace." Arndt and Gingrich's Greek Lexicon page 508 defines the word "mediator" as follows: "One who mediates between two parties, to remove a disagreement or reach a common goal... of Christ with Gen. of persons between whom he mediates." Now listen to that. Arndt and Gingrich say it's used of Christ and cite I Tim. 2:5 "Of Christ with the Genitive (that's the possessive case) of the persons between whom he mediates." That is, mediating between God and man.

Now here is the situation. God-man. Now Paul says that between God and man there is a mediator. Who is it Paul? Christ Jesus. On the one hand you have God. On the other hand you have man. In between them there's a mediator. For this word "mediator" to have any significance at all he must go between the two parties. He does not himself consist of the sum total of one of the parties.

The Bible says in Gal. 3:20 "A mediator is not a mediator of one..." Well, what do you mean? I mean he operates between two parties. A mediator is a go-between. Now get my argument. As this mediator Jesus Christ does not represent the sum total of humanity-(Is all humanity bound up in this person Jesus Christ? Why no!)-Neither by the same logic does Jesus Christ represent the sum total of Deity, but rather He Himself was both human and Divine and He operates between these two parties. I maintain, ladies and gentlemen, that there is just as much distinction between Jesus Christ and the rest of humanity as between Jesus Christ and the rest of Deity. And that argument is unanswerable.

The Two Witnesses in John 8:16,17,18

Ans. Page 13



Now lets make another argument. Turn in your Bibles with me to John 8:16-18. Jesus was talking to the Jews on that occasion and he rebuked them and he said, "You judge after the flesh, but I judge no man." And then He goes on to say this; and it's very significant: "And if I judge, my judgment is true; for I am not alone; but I and the Father that sent me." Now He has already drawn a distinction between Himself and the Father. But He goes on and makes it clearer if possible.

He says, "Yea in your law it is written that the witness of two men is true." Jesus said that in order for a principle to be established unto OT law it had to be corroborated by at least two witnesses. Now he says, "Let me use this principle in your law to illustrate what I'm talking about." "In you law it is written the testimony of two men is true." What are you talking about Lord? Well, here it is, "I am he that beareth witness of myself, (that's one witness) and the Father that sent me beareth witness of me." How many witnesses does it take Lord? According to the law, it takes two. Well who are you introducing? "I (no.1) witness concerning myself; and (no.2) the Father witnesses for me." There are two witnesses, and thus a distinction between these two persons in the Godhead shown just as clearly as it possibly can be.

### The Vine and the Branches and the Husbandman (John 15)

All right let's proceed to another argument. Turn in your Bibles to John 15:1. Our Savior said this, "I am the true vine, and my Father is the husbandman." Now in a verse subsequent to that He says to the disciples, "Ye are the branches". Now I want you to notice the three things involved here. No.1, the husbandman, no.2, the vine and (no.3), the branches. Jesus said the Father is the husbandman. He's the farmer that takes care of the vineyard. Well who are you Lord? I'm the vine. Well what's on that vine? Branches. Who are they? Disciples. I maintain tonight, ladies and gentlemen, that there's not a Jew anywhere in the world-or for that matter a person in the world-who knows anythings at all about the raising of grapes that has ever confused the vine with the farmer that takes care of it! *ANS, page 10*

I thank you very much for your kind attention. And now give your earnest attention to my friend, Mr. Ferguson.



## Mr. Ferguson's First Negative

I consider it a privilege to be here tonight to speak to you fine people. I would like to say that we're grateful for this presentation of the classical doctrine of the Trinity which Mr. Jackson has made. He made a very fine presentation and we're grateful to him for that. We cannot say of course that he has established any kind of a case for this doctrine. At best one could say that he has done about as good as could be done with the limited material he has to work with because there are a number of disadvantages to two thousand years of tradition. I want this audience to know that I am not here to attack Mr. Jackson's person, but I am here tonight to speak out against man-made creeds and traditions.

Mr. Jackson is not responsible for the weaknesses, flaws and gaps in the doctrine of the Trinity. He seems to be a sincere Bible student, but it's not easy for one man to resist the opium-like influence of man-made creeds and to successfully throw off the sacerdotal veil of two thousand years of formalism and Romanism in one lifetime.

I'd like to make some definitions as I open. We realize that for years Trinitarianism has been imposed on Bible study so that some of our grammars are steeped in Trinitarianism although some are not. Up until recently it has been official party-line too sacred to question. Therefore I am grateful for open minds that are willing to listen. I do intend to take up these points which were given, but first of all we need some preliminary remarks.

One thing that should be said is that anyone, whatever his view about the Godhead, must take into consideration all of the data present in the Scriptures. We would not for one moment want to ignore any scripture which Mr. Jackson has brought up tonight. I have them listed in the files here, and I will take them as they come.

### Reason no. 1 for Plurality: the Dual Nature of Christ

I do not intend to come here and say that there is not some material on plurality present as Mr. Jackson has ably said. The question is what nature is the plurality? We feel that the plurality is involved. First of all we feel that there is only one person in the Godhead as we have stated. We feel that there are two natures involved here. This is something that is very important and needs to be brought out in the discussion. Christ had both a human and Divine nature. He was both man and God. Scripture could be brought out to show that Jesus was both man and God. One of the scriptures Mr. Jackson himself brought out was I Tim 2:5. "There is one God and one mediator between God and men, the man Christ Jesus."

The American Standard Version which he quoted says "Himself a man"; the King James Version says "the man Christ Jesus". But the Scriptures also teach that Jesus Christ was God. Now of course we realize that this is not the issue here at stake but rather it is whether there are more than one person in the Godhead. We do feel that in the Lord Jesus Christ two natures were present. I do not know Mr. Jackson's beliefs on this, but most of the Evangelical world confesses that Jesus Christ was completely man in every respect. Heb. 2:14 and 17 state that "It behooved him likewise in all things to be



made like unto the brethren that He might be a faithful high priest". I would make stress tonight on the words "all things". It behooved Him in all things to be made like unto the brethren. So in no way was Jesus Christ not a man like we are with one exception that he did not have a sinful nature.

But in every respect we would presume that He was a man in every way. Luke 2:52 says that He increased in wisdom and stature and with the grace of God. There are various verses in the second chapter which would substantiate this. I believe the 40th verse would say something similar to this. So there are two natures involved here-a human and a Divine nature of Christ.

## Reason no.2 for Plurality: God's Many Roles, Manifestations, Titles, etc.

### God as a Father

We also feel that there are three manifestations in the Godhead. There definitely is a three-ness connected with the Godhead. This is a three-ness in the way in which God has manifested Himself. We believe that He is a father in creating, in loving, in providing, in directing us and so on. In these relationships He is the Father to us. This is one way in which God has made Himself known.

### God Made Flesh; the Son

The second way in which God has made Himself known is by becoming man. Isa. 6:1ff. Isaiah says, "I saw the King high and lifted up and His train filled the temple." And then he goes on to say, "Mine eyes have seen the King, Jehovah of hosts." John 12 verses 39-42 quoted a portion from Isa. 6 and concluded by saying that this Isaiah said when he saw Him (i.e. Christ) and beheld His glory. That is He saw God. John says it was Christ. So we presume one whom Isaiah saw seated upon His throne became flesh and dwelt among us. We do not feel that all of God was incarnate. By all of God I am speaking in a geometrical, spatial sense. I do not mean that the incarnation was in any way an incomplete incarnation. I mean geometrically, spatially speaking the visible form which Isaiah saw seated upon His throne was made flesh and dwelt among us. And thus we have another way in which God has made Himself known-a second manifestation of one God.

The Nature of the Holy Spirit (Applies to John 14:26; 15:26; Eph 2:18)

Thirdly, He is manifested as a Spirit. The Scripture says, "God is a Spirit and they that worship Him must worship Him in spirit and in truth." (John 4:24) As the Holy spirit He lives and works among men. The Spirit we understand to be God's agency, the means by which God does everything that He does, His power and so on. Whatever that might be included in God's spiritual essence is identified as the Holy Spirit. As Mr. Jackson has said we do not wish to speculate about God's substance and so we decline to do so.

One thing that we do not say is the the Spirit is in any way impersonal. There is no such thing as impersonal power with God. Impersonal power is a concept that has grown up in our age of industrial revolution.

### The Vine and the Branches (John 15), an Illustration of Jesus' Many Roles



Now at this point I wish to examine Mr. Jackson's Scriptures. I hope that I do not miss any of them. If I do, I will deal with them tomorrow night. One that he called our attention to is the 15th chapter of John. And we are very thankful to him for bringing to our attention that a good farmer would not confuse the husbandman with the vine. My! We certainly are indebted to him for the "word of wisdom" because I would have been confused on this if he hadn't called this to my attention and set me straight. So I owe a debt of gratitude to him for knowing the difference between the vine and the husbandman.

Now let us examine this. I believe that one who would see the doctrine of the Trinity in this thing has a definite problem. And frankly I too have a problem here. I'll show you what it is. The problem is that no one can possibly hope to comprehend how Jesus performs all the roles that he performs. This is the problem.

He is not hampered or limited by time, space or versatility. He performs many roles. His roles and facets are beyond our fondest comprehension. And I will show you some of the roles that Jesus Christ performs. First of all in the same book in John 10 vs 11, we are told that Jesus is the good shepherd. And we're thankful for that tonight that Jesus Christ is the good shepherd. And we're told in verse 7 that Jesus Christ is the door of the fold! And my, fiends, would we be in bad shape if we confused the shepherd with the door! And yet Jesus Christ is BOTH THE SHEPHERD AND THE DOOR!!!!!! And how do I know that He is? Well I must confess that I have trouble understanding how Jesus could be both the shepherd and the door, yet I accept it because the Bible says it, and it's true.

Furtheron we learn in Rev. 3:7,8 that Jesus Christ is the door keeper (a distinct person from the shepherd in John 10) The Bible says in John 10:3 that the door keeper opens to the shepherd and the sheep come through. And who is one of the sheep that comes through? The Lord Jesus Christ, the lamb of God that taketh away the sins of the world (John 1:29). So here you have Jesus Christ. He's the shepherd; He's the door; He's the door keeper; and He's one of the sheep that comes through the door! Well I don't understand how that could be. I must confess that it is beyond my poor powers of comprehension.

I'll give you some more illustrations. In the temple He's the great high priest; He's the sacrifice; on the day of atonement He's the scapegoat sent out into the wilderness; He's also the one that was sacrificed on the same day (There were two goats. Jesus was both). He was the high priest, sacrifice and the goats! He's the altar; He's the veil in the temple. He's the shew bread, the candlestick, the light of the world. He's everything! How can He be all that? My goodness I DON'T KNOW!!!!

But let's see. Jesus Christ is the husbandman! He sows (Matt 13:37). He reaps and plucks up (Rev. 2:5) He purges the branches (Eph. 5:25). He sheds forth the Holy Ghost water (Acts 2:33) and He gives the increase. (1 Cor. 3:5; Acts 9:5) And let me tell you tonight friends, if we have another husbandman besides Jesus Christ, he's not worthy of the name because he doesn't do anything! What more can a husbandman do besides sow and reap; purge and shed forth the water? I don't know but I gotta' hurry or I'm not going to get any more of these things read.

Granville Sharpe's Article Rule (Matt. 28:19)



[I'm not taking these in any particular order, but I will comment upon them. I believe I'll take up the rule on the Greek article now. \* (an article is the word "the") I'm very grateful for this rule by Granville Sharpe. It is a rule that can be used very effectively against Jehovah's witnesses; and so perhaps this rule will not be so effective against us. This is a very interesting subject-the Greek article. Much has been written on it. I might say that Dana and Mantey is a very excellent grammar which is a composite of some of A.T. Robertson's works. (I did not bring A.T. Robertson's big historical grammar here to-night because I'm not strong enough to lift it. So I didn't bring it.) I did bring my Dana and Mantey. I carry it in my pocket all the time. I brought Moulton-Turner, I brought Blass-DeBrunner-Funk. All of these are elements upon which Dana and Mantey drew. Mantey is from Northern Baptist Seminary and is a very capable man.

They were not speaking on the Godhead question when they formulated this rule. This rule holds true in some cases. I want to warn you that this rule is to be used with caution. (The rule is that in "Father Son, and Holy Ghost" in Matt. 28:19 we would have to have one article (one "the") and no more if the reference were to one person only. "Father" would come first with the article, "Son" would follow without it and "Holy Ghost" would also be without it.)

I'd like to read from p. 785 of A.T. Robertson's Historical Grammar. Everybody take out your A.T. Robertson Historical Grammar. (laughter) I'll bring mine tomorrow if there's a question on this. I have it written down here. It says, "When a second article does occur, it accents on a different aspect of the (one) person or phase of the subject." And this we feel is the truth. A different phase of Jesus' character is brought out here. There's different manifestations; therefore, the article is used on each one. (Father, Son and Holy Ghost)

Let me give you an example of that in the Scriptures. And I believe I owe this example to A.T. Robertson too although I do not bow down and worship any particular grammarian. Robertson did make a very great contribution to the field. Rev. 1:17 "Stop being afraid, I am the first and the last and the living one..." I'm reading out of Nestle's Greek text here. I don't know if you gentlemen have a Greek text or not, I have a couple up on the platform. You're wellcome to borrow one if you'd like.

"I am the first and I am the last and the living one..." Here is the article three times. There are countless examples of this. Jesus is called "the Alpha and the Omega" (in the Greek text) But I will not burden you down with a multiplication of examples. One will suffice to take care of this at this point.

Now I must hasten on! I must be about out of time.

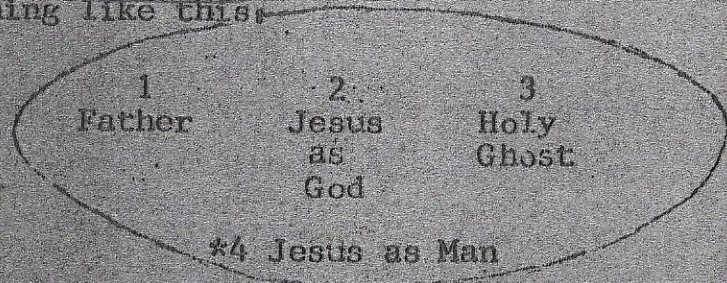
The Mediator is the Man, Christ Jesus not the Second Person of the Godhead, Christ Jesus (I Tim. 2:5)

As far as the mediator is concerned I see a very definite reference to the human nature of Christ. Christ had a very definite human nature. Many passages in the Scriptures would otherwise seem contradictory if not reconciled by appealing to the human and Divine natures of Christ. Again I say that when we are locked in dialogue with the Jehovah's Witnesses we would make definite reference to the human and Divine



nature of Jesus so they would get this clear. The witnesses say, "Hal How could that be?" Well, I don't know personally. The Bible doesn't say, and I won't say either.

I see in this mediatorship a definite reference to the human nature of Christ. I do not believe that the human nature of Christ is a separate person from the Divine nature. This would be Nestorianism. Nestorians were also Trinitarians, and the Nestorian argument would be as follows in this illustration. Pardon me for this inadequate picture of the Trinity. I will not ask that it be subjected to analysis. Here you have the three persons-Father, Son and Holy Ghost. Then of course the one essence Mr. Jackson was telling you about. Nestorianism said that the human nature was a separate person. This would look something like this:



So you have three persons in the Trinity. Then a fourth for the human nature. Personally I accept the usual pronouncement on this, that Jesus is both man and God but one person. However for arguments sake if Mr. Jackson will admit that there are four persons in the Godhead (by saying that I Tim 2:5 teaches that the Divine and human natures are two persons) then I will admit that Jesus as man and Jesus as God are separate persons. However I do not feel that this is a debate on Nestorianism so I will decline to make pronouncement on it.

I feel that this I Tim 2:5 should be translated, "There is one God and one mediator between God and man, the man Christ Jesus." Although certainly one would respect the American Standard Version, I nevertheless follow the King James Version here. The word "himself" is not in the Greek text. Of course the word "the" isn't either, but it is perfectly permissible to add a "the" for clearness in translation. It's a toss up between what word you're going to throw in there to make the meaning clear. (Although "himself" is farther from the Greek text than the KJV translation) I have decided to stay with the KJV though not because of any special love for this version.

So I see in the mediatorship a very definite reference to the human nature of Christ. I do not believe that it was one person in the Godhead that had to mediate between another person in the Godhead and man. The way between man and God is the flesh of Jesus Christ. I would give you a scriptural reference to that. Heb. 10:19, 20, "Having therefore, brethren, boldness to enter the holies, in the blood of Jesus, which (entrance) He enjoined for us as a new and living way through the veil, that is His flesh..."<sup>1</sup>

1. Verse 21 adds "and having a great high priest over the house of God." "By the blood of Christ...through the veil...a high priest over..." Note the three-ness in this verse. Compare this with the three prepositions in Eph. 2:18. This was not stressed in the debate but is nevertheless present in this sentence referred to in Heb. 10.



# Two Witnesses,

"Both...and"; "I am not alone" (John 5:32,8:16-18)

There were, I believe, references made to "both...and", "not alone" and two witnesses. I will deal with them as they come. "Both I and the Father". I brought Mr. Huerta with me tonight. He is both the dom counselor and an economics teacher, and I believe he's sometimes the general flunky also. (laughter) And we use these phrases for various roles performed by him. Now we feel than when distinctions of this sort are referred which use words such as "both", "and", "also", "not alone" that they refer to the human nature of Christ. Of course the word "alone" has another possible translation. Reference was made to Bauer's Lexicon. I'm glad to see my favorite lexicon being used. Refer to page 529. One of Bauer's meanings for the word "monos" (alone) is "powerless". Perhaps when He says, "I'm not alone" he means, "I'm not without my power. I'm not helpless. I have my power here." Nevertheless I do believe that the distinction to be found here is between the human and Divine nature.

As man Christ was helpless. John 5:19 says, "The Son can of Himself do nothing." John 14:10 says, "The Father that dwelleth in me, He doeth the works." It was the Father's power. God did the miracles. Jesus as man couldn't turn a glass of water into wine unless by the usual methods, but we won't go into that tonight. (laughter) So no one is really alone. God said, "I will never leave you nor forsake you." I'm not alone tonight because God is with me. And as man Jesus was anointed of the Holy Ghost and went about doing good." (Acts 10:38)

Now for the two witnesses. If you'll look into the context here Jesus as God worked miracles, and this is one witness (John 5:36). There's a definite reference to this. Jesus as man taught through His human nature (a second witness). It's interesting that there's a reference in II Cor. 13:1 where Paul speaks of his three visits to Corinth and says "this is the third time I am come to you that in the mouth of two or three witnesses every word be established." (1) So the two or three witnesses need not necessarily be two or three persons. Although we must never forget that there is a distinction between Jesus as God and Jesus as man. But not a distinction where Jesus as God is one person and Jesus as man is another person otherwise we end up with four persons instead of three. Of course don't think that in the controversy over Christology this wasn't brought up.

Lists of Threes such as I Cor. 12:4-6; Jude 20,21; I Pet. 1:2; II Cor 13:14; and Luke 1:35.

Let's see now "lists of threes". I do want to get all this in. There are lists of threes in the Bible. I have studied this out in various situations. There are definately lists of three. I counted about eight or ten of them in the first two chapters of I Thes. The book of Jude was brought up. I counted in the book of Jude, in just one little book about eight lists in one little book. (in verses 2,4,5,7,8,13,19,24,25) Over half the verses in the book are given over to lists of thees most of which have nothing more to do with the Godhead than a "goose nest has to do with the North Pole!" (laughter) But nevertheless they are there. None of these I have mentioned have a connection with the Godhead question.

A list of names with "and" does not necessarily refer to two persons. I refer to I Chron. 5:26 which says, "The spirit of Pul king of Assyria and Tiglath Pileser." We have found through archeology that Pul is



his Babylonian "fun-make" name and Tiglath Peliser was his own name. Now if you look at the church we find a number of such synonymous lists. The saints at Ephesus and the faithful in Jesus Christ are the same people! (Eph.1:1) In II Thes.1:9 the face of the Lord and the glory of His might are not two separate persons.

### Luke 1:35

The Hebrew mind has a tendency for the repetition of synonymous elements. I could quote various scholars on this Gleason Archer in his Introduction to the OT, E.J.Young and so on to substantiate this. Hebrew poetry is repetition of synonymous elements. For instance Luke 1:35 that Mr.Jackson read to us. He said,"The Holy Ghost shall come upon you and the power of the Most High shall overshadow you." If you would read the first chapter of Luke you would see that it's written in synonymous parallelism style which was so common in Hebrew poetry and prose. The Holy Spirit is synonymous with "the power of the Highest". And incidently this verse tells us why Jesus was the Son of God. It refers to his human nature. There never was a son as old as his father. This may be disputed later, but I've never met one. When you do introduce me to him and tell me what his name is.

Lists of threes could be given over and over again. Sometimes lists of threes are conspicuous by being absent. Think of all of Paul's epistles. He sends greetings from the Father and Lord Jesus Christ but never once mentions the poor Holy Ghost in a salutation or introduction to an epistle with the exception of II Cor.13:14. No wonder, friends, the Holy Ghost is the most humble person in the Trinity. He gets left out of so many of these things.

### II Corinthians 13:14(3-fold benediction)

I could even go farther with these lists of three. I have examples of synonymous benedictions from C.K.Barrett where I found one which was an interesting parallel to II Cor.13:14 that addressed God as king, lord and God no doubt going back to the three-fold benediction of Numbers 6:24ff which which Keil and Delitzsch says is a reference to repetition for emphasis. Jeremiah says,"O earth, earth, earth, hear the word of the Lord," Earth three times! You probably didn't know that the earth was a trinity. (laughter) Tim would you get me that book under Dana and Mantey there. I'll give you a reference to that. I hope I'm not overtime here. Jeremiah 22:29 is the reference. Jer. 7:4 "the temple of the Lord, the temple of the Lord, the temple of the Lord..." The temple's a trinity too! And Isa 26 verse 3 "Thou wilt keep him in perfect peace" Hebrew reads "peace, peace" Peace is two distinct persons there! Because it's repeated. "Shalom, shalom" in Hebrew.

### John 14:16(Another Comforter)

I don't know how many of these things I've got left. "Another comforter"!!!! Webster's Dictionary says another may mean "differentiated in quality or behavior though the same in substance and identity." "Saul became another man" I Sam.10:6. Jesus said, "I will not leave you orphans, I will come unto you," John 14:18. The coming of the comforter is the realizing of the presence of Jesus Christ.

### Matt.3:16,17 (Baptism of Jesus)

And I suppose my time's all up. I didn't even get to talk about the baptism of Jesus. That's unfortunate. Do I have some time or is it all run out?



(moderator: "45 seconds") 45 seconds???!! Uh? Can I take a deep breath and start? (laughter)

This shows God's omnipresence. He's everywhere. He fills heaven and earth (Jer. 23:23). The heavens of heavens cannot contain Him. I Kings 8:27, Jesus was in heaven and at the same time on the earth. Jesus is God in heaven above and in the earth beneath. (Deut. 4:35,39)

There were two things. There was a voice. God told John you're going to see the Holy Ghost descending on somebody, and this is the messiah. There had to be a voice speaking so he didn't just see some bird fly down and not get the connection. This was for John's benefit. The Spirit of God is everywhere. That's all in the world that means!

No one in John's time would have recognized that as a description of three persons because there is a record of a Rabbi at the time concerning whom they said that a voice came from heaven over him and the Spirit came down on him and no one ever recognized him as a Trinity.



## MR. JACKSON'S SECOND AFFIRMATIVE

Ladies and gentlemen, gentlemen moderators, Mr. Ferguson:

I'm exceedingly happy to come back in my final speech of the evening to reply to the things which my opponent has said, as well as to introduce a number of arguments on the affirmative side, to which I trust my opponent will pay attention. He said a number of things. He entered into the spirit of the thing in a rather fine way. I like someone who shows a little life. Don't give me anyone who acts like dead lice is dropping off of them. Give me someone with a little spirit, a little fire. That's exactly the kind of discussions that I believe in having. He said many things with which I disagree, but he said some things with which I agree.

### Personal Pronouns Prove 3 Persons

He said several things at the very outset in attempting to explain away all these indications of plurality that were brought to your attention. And I could not help but feel that the great majority of this audience must have felt his inadequacy in attempting to explain these passages that I introduced which show so clearly the plurality within the Godhead as to Divine persons. He rather tried to explain them as manifestations. He said that many of them were with reference to the dual nature of Christ, that He was both Divine as well as human. Well I don't deny that. I recognize the fact that Jesus Christ was human, that He lived in the flesh. That's what the Bible says in John 1:14. "The Word was made flesh and dwelt among us!" The record also said in Hebrews 1:8 "But of the Son He said, 'Thy throne, O God, is forever and ever.'" Hence, the Divine nature of Christ! And the human nature of Christ. Two natures in one person.

But I respectfully submit to you, ladies and gentlemen, that this is not and cannot be an adequate explanation for all these verses which speak of personalities in the Godhead, which speak of God as "I" and "you" and "Him". Not speaking of manifestations, nor about natures but rather speaking of persons. And it seems to me that anyone with even an elementary knowledge of English grammar, let alone Greek, would be able to see the significance of those pronouns, and the pluralities involved in those passages. But he said those pluralities have reference to manifestations. Now let's just see how much sense that makes.

### "Manifestations" Cannot Explain Matt. 3:16,17 and 28:19, John 14:26, etc.

Let's just read a couple of those verses. Matt. 3:16,17 "And one manifestation when He was baptized went up straightway from the water and lo, the heavens were opened unto Him; and lo, the voice of a manifestation in heaven which said This is my beloved manifestation in whom I am well pleased. Hear ye Him." Does that make sense? I ask you, ladies and gentlemen, would you reading that verse, come to that conclusion, that there were three manifestations involved; or would you come to the conclusion that there were three persons involved in the passage.

Matt. 28:19 "Go ye therefore and teach all nations baptizing them into the name of the Manifestation and of the Manifestation and of the Manifestation." Of all things! And you teach these boys Mr. Ferguson! (laughter, some in audience say, "Amen, Amen!") But when the comforter



is come, even the Manifestation whom the Manifestation shall send in the Manifestation's name, He shall teach you all things and bring to your remembrance what I have taught you." Really! Well I could go on and read many of these verses, but I think that was sufficient to explode the absurdity of that contention.

### The Word With God (John 1:1) *ANS. Page 27-28*

Now he quoted back in Isa. 6 that God became flesh, and I don't deny that. God did become flesh. The second person in the Godhead became flesh! Now what he is obligated to prove is that that person who is known in the NT as God the Father became flesh. That's what I want to see proved. I don't deny that the second person in the Godhead became flesh. John 1:14 "The Word became flesh...", but, let's look at John 1:1. The Word which verse 14 says became flesh was with God. (voice from audience roars out a boisterous AMEN!!! This was followed by loud laughter from audience). You see that? (more laughter as Ferguson pulls out the answer to this verse and grins from ear to ear) Now listen, let, try to keep it quiet. I don't need any help, and I'm sure Mr. Ferguson doesn't need any either. (more laughter) This Word who became flesh was with another individual called God in John 1:1. I'm going into that later on.

### The Vine and the Branches (John 15:1) *ANS. Page 25 Para 1*

Well, he then took up John 15:1. I have the diagram on the board where Jesus said, "My Father is the husbandman and I am the true vine." And then later on He said, "You're the branches". And I suspect that practically everyone in the audience saw that argument I was trying to make, that there is a distinction between the Husbandman and the vine. And he said I'm glad that Mr. Jackson was here and elaborated on the differences between the husbandman and the vine. Well, I'm glad that you're glad. But I just wish you'd answered it while you were at it. (laughter) The Husbandman (no. 1) is different from the Vine (no. 2). There's a distinction drawn there. And I said that no one hearing this allegory from the lips of the Lord who would have confused or assumed that when He was talking about the Husbandman on the one hand and the Vine on the other, that He was talking about one and the same thing. And I maintain that there is just as much distinction drawn between the husbandman and the vine as between the vine and the branches and vice versa. And I think everyone say it. Possibly with the exception of Mr. Ferguson.

But his example was John chapter 10 where Jesus said in one instance "I am the shepherd", and then later on, "I am the door." (vs. 9 and 11) And then he introduced a number of other figures in the Bible, all of which were attributed to Christ. Such as the high priest and the lamb and so forth and so on. Well I don't deny that either. But let me ask you this question? Was He the high priest and the lamb at the very same time? Was He the door and the shepherd at the same time? Now that's what his argument demands, that they were one and the same at the very same time. I deny it! Emphatically!

### *ANS. Page 25* Attempt to Recover Greek Rule on Matt. 28:19

He came to my argument on Matt. 28:19 with reference to the grammar. (And I think these were his words. I may have misunderstood him.) He said that this had reference to three separate phases, rather than persons. Well all I did was cite the rule from Dana and Mantey on page 147 where they said that the rule had reference to persons, a



distinction between persons. And furthermore, though I did not bring it with me, I have in my library at home a book called Biblical and Theological Studies by Dr. Benjamin Warfield who was one of the greatest Greek scholars who ever lived, and he takes this rule and says that Matt. 28:19 is an example of it, and it shows the distinction of persons within the Godhead.

And so if you want to dispute it...well I'll let you dispute it with Dr. Warfield. You can bring Robertson tomorrow night, and I'll bring Warfield, and we'll have war on the field! (laughter)

### Ferguson's Answer to I Tim. 2:5 (A Mediator) Not Understood

Now he came to my argument on I Tim. 2:5 with reference to the mediator. The argument ran like this. There is one mediator between God and man, Himself a man, Christ Jesus. What did he say about the Greek word for "mediator", "a go between"? Well he gave a lecture on Nestorianism. And I'll just be frank with you, just as honest and candid as I can be. I just didn't understand what you were talking about. I just didn't get it. I'm not afraid to meet an argument if I understand it. But I didn't understand that one.

The argument involved, the mediator, to go between God and man. By some wild fantastic stretch of imagination he said that if this were true that it would indicate in some way or another that there were four persons in the Godhead. How he got it, I don't know! My argument was this:

There is one mediator between God and man. And I quote Vine; I quoted Arndt and Gingrich. No reference was made to these! And I said this: "A mediator is not a mediator of one..." (Gal. 3:20) And here was my conclusion: As this mediator does not represent the sum total of man, neither does he represent the sum total of Deity. As there are persons outside this mediator who are men, so there are persons outside this mediator who are Deity. And He stands between them being both God and man, but yet operating between the two parties. And that argument wasn't touched.

### The Two Witnesses in John 8:16-19 are not Manifestations

Now then he came to John 8:16 where the Bible said this: "Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me. Yea and in your law it is written, the witness of two men is true. I am one that beareth witness of myself, and the Father that sent me beareth witness of me." Here is clearly revealed two witnesses, two individuals that bore witness to Jesus Christ.

He said, "I bear witness of myself (no. 1) and my Father beareth witness of me (no. 2)." He said that doesn't have reference to two persons. That has reference to two natures. And if I am correct he used his fine moderator here as an example. Why he said, "He is both a teacher and a janitor." He said those are two different jobs or tasks not two different persons. And he said, "I understand also that he's the general flunky." Now the question I want to ask Mr. Ferguson is this: When he's a janitor and janites is he one nature? And then when he's a teacher and teaches, that's just another nature? And when he flunkies as a flunky, that's just another nature? (laughter)

Now you said that the three persons had reference to the natures. And he used him as an illustration. Well obviously that's not what the Lord was talking about when he talked about the two witnesses.



I maintain that Jesus said it takes two witnesses according to your law, I'm one and my Father is the other. And if He was just talking about two natures within His one person, they would automatically have misunderstood Him. There is no possible way they would have understood what He was talking about. He cited their law. And that law concerning two witnesses had reference to two separate individuals or people and not two natures. Did Jesus misapply the law when He cited that scripture? According to Mr. Ferguson, He did! But I submit that He did not!

### More on List of Three

And then he went into a number of lists of threes. This was reputedly in answer to all of these passages that I introduced such as Matt. 28:19; 3:16,17; Luke 1:35; John 14:26; John 15:26 and so forth. And he didn't refer to these individually but he lumped them together. And he said I can show you plenty of lists of threes, and this was his example: faith and hope and love. He said all these are just attributes. The question is, is faith and hope the same thing? Of course we understand that faith is not a person. Hope is not a person. Love is not a person. That particular verse from the very nature of it is not dealing with persons and anybody can see that! However, you just show me a verse that says, "Howbeit when faith is come he shall guide you into all truth." "For, He, Hope shall not speak of himself." Thus, the verses I quoted evidently speak of two persons and not merely qualities or attributes.

### Jesus not Omnipresent at His Baptism (Matt 3:16,17) *ANS. pp. 26*

And then he wound up on Matt 3:13 with a reference to my argument on baptism. Jesus was baptized. He was in the water. The Bible said the Spirit was descending in bodily form like a dove and a voice from heaven said this is my beloved Son in whom I am well pleased. And he cited a number of passages dealing with the omnipresence of God and said that these were applicable in this case. I deny it emphatically! God is omnipresent. But Jesus Christ, as He was in the flesh, as He was man in the water at that particular time, in that particular form, was not omnipresent. And the proof of it is found right within the context itself. Now he believes that Jesus was in the water, that Jesus was speaking from heaven, that Jesus at the same time descending in the form of a dove. That's what he believes. Jesus is everywhere.

You look in your Bible friends, to Matt 3:13,14, at the beginning of this context. And the Bible said this, "Then cometh Jesus from Galilee to Jordan. He'd already have been in Jordan. The very fact that the record itself says He came from the Northern part of Palestine to the Southern part of Palestine, from Galilee to Jordan indicated that He was not omnipresent as a man in that body, in the flesh; and that was not His voice from heaven. That was the voice that said, This is my Son, not my manifestation.

I have a son at home. He is two years old. I didn't bring him tonight, because I got a manifestation sitter to sit with him. (laughter) My manifestation is two years old. You see? Anybody knows the difference between a manifestation and a son! "This is my beloved Son in whom I'm well pleased." Now I'm going to call your attention to some other things.



## Some Syllagisms (New Arguments)

I'm going to introduce a number of arguments that are technically styled in logic as syllogisms. A syllogism is a scheme of logic consisting of three parts, a major premise, a minor premise and a conclusion. If your major premise is correct and if your minor premise is correct and they are properly related, then your conclusions must inevitably be true.

Let me give you a couple of examples that Webster's Dictionary uses with reference to syllogisms. This was Aristotle's famous example of a syllogism, "All men are mortals; I am a man; therefore I am mortal." "All mammals are warm blooded; a whale is a mammal; therefore, a whale is warm blooded." You can see the logic connected with the argument. That's a syllogism.

### Jesus' Limited Knowledge in Mark 13:32

Now let me introduce some. In Mark 13:32 Jesus drawing a contrast between Himself and the Father concerning the judgment day said, "But of that day and hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." Jesus said concerning the judgment day, the Son does not know. But the Father does know. Therefore the Son is not the Father. Now if there's going to be any rebuttal of this syllogism, it's either going to have to be in the major premise or the minor premise, and then he's going to have to deny Mark 13:32.

### The Blasphemy of the Holy Ghost (Matt. 12:32)

Again I call your attention to Matt. 12:32. The Bible says, "Whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak a word against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." Now my position does not require me to give an exegesis of this passage. It only requires me to show a distinction being drawn between the Son and the Holy Spirit. Listen! One may speak against the Son and be forgiven. But may not speak against the Holy Spirit and be forgiven. Therefore, the Son is not the Holy Spirit.

### Jesus is the Image of God's Substance (Hebrews 1:1-3)

Another argument I have is based on Heb. 1:1-3. I read the passage: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son, whom He appointed heir of all things, through whom also He made the worlds; who being the effulgence of His glory, and the very image of His substance, and upholding all things by the word of His power, when He had made purification of sins, sat down on the right hand of the Majesty on high."

This passage says that Jesus Christ is the very image of the substance of God. The word "image" in this passage derives from the Greek word "character", and I now cite Vine's Expository Dictionary, vol. 2, p. 247. Vine says, "In the New Testament it is used metaphorically in Hebrews 1:3 of the Son of God as 'the very image (the impress) of His substance'." "The phrase expresses the fact that the Son is both personally distinct from and yet literally equal to Him whose essence He is the adequate imprint."

All right let's boil it down. Jesus is the image of the Father's substance. I suggest to you respectfully that this passage has no



meaning whatever if Jesus and the Father are one person. Was He His own image? The record says He's the image of the Father's substance, therefore, there is a distinction in personality involved.

Two Names in Rev.14:1 and Sending of Jesus (John 20:21) *ANS. Pp.28+30*

Again another passage in Rev.14:1. John said, "And I saw, and behold, the Lamb, and with Him a hundred and forty and four thousand, having His name, and the name of His Father, written on their foreheads."

Look at another verse with me, ladies and gentlemen. I'm citing John 20:21. Jesus said, "Peace be unto you: As the Father hath sent me, even so send I you." This phrase "even so" comes from the Greek word "kathos", and Arndt and Gingrich say on page 392, that it indicates a comparison being drawn. What do you have? Jesus is drawing a comparison between the way His Father sent Him, and the way He sent His disciples. Now I want to ask you this question-Mr. Ferguson says that from the Father to the Son is simply a change in manifestations. When Jesus sent out His disciples was that simply a change in manifestations? Or did that have reference to one person sending another another? Well I think that's clear.

Two Wills in John 5:30

Again in John 5:30. Notice the contrast being drawn here between Jesus and His Father. He said, "I seek not my will, but the will of Him that sent me." Jesus did not seek His own will, but He sought the will of Him that sent Him; therefore He was not Him that sent Him."

Again Jesus said in John 7:16, "My teaching is not mine, but (contrast) His that sent me." Again in John 6:38, "For I am not come down from heaven to do mine own will, but the will of Him that sent me." He did not come to do His own will, but the will of Him that sent Him. Therefore, He was not "Him that sent Him." That is a syllogism! Let's go to another argument.

God is the Head of Christ (I Cor.11:3) *ANS. page 23*

I Cor.11:3, "But I would have you know, that the head of every man is Christ; and the head of every woman is the man; and the head of Christ is God." The word "head" is from the Greek term keephale and Robinson's Greek Lexicon (p.398) says that it has reference to the head of persons. That is the head, the chief, one to whom others are subordinate." Arndt and Gingrich p.431 says that it is used "figuratively in the case of living beings to denote superior rank." The Bible says the head of Christ is God. Bagster's Greek lexicon (p. 229) said, "Metaphorically the chief, head, principal, superior, one to whom others are subordinate." These three Greek lexicons say that the term has reference to persons, other beings, that is my proposition, and the scholarship of the world conforms exactly to it.

Jesus Sent (Matt.10:40) *ANS. Pp.28+30*

Now I want to call to your attention another verse in Matt.10:40. Jesus says, "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me." Again you have the "me" and "you"



and the "me and him". "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me." A distinction is drawn between me and you! A distinction is drawn between me and him, If not why not? Pray tell me tonight, ladies and gentlemen, do the rules of grammar mean nothing! Now that's just too simple and easy to be misunderstood, I submit.

#### Jesus Glorified not Himself (John 8:54)

Now I'm going to go on to another argument or so as long as time permits, and then we'll have to continue some of these things tomorrow night. In John 7:28 Jesus said, "I am not come of myself, but He that sent me is true whom ye know not." Again in John 8:54 Jesus said, "If I glorify myself, my glory is nothing. It is the Father that glorifieth me."

Now let's develop that a little bit. Jesus said, "I don't glorify myself. The Father glorifies me." He said if I glorify myself my glory is nothing. Now let's reason for a few minutes, the way Mr. Ferguson thinks. He thinks the Father and the Son are the same person. Let's make a syllogism out of that. No.1 the Father and the Son are the same person. No.2 but the Father glorified the Son. No.3 Therefore He glorified Himself. But Jesus said, "If I glorify myself, my glory is nothing." Mr. Ferguson says He glorifies Himself. But He said, "If I glorify myself, my glory is nothing." Therefore, if Jesus told the truth and if Mr. Ferguson told the truth, Jesus' glory is nothing. Now let that sink in!

#### Two Judges (John 5:22)

In John 5:22 Jesus said, "Neither doth the Father judge any man, but He hath given all judgment unto the Son." No.1 the Father doth not judge. No.2 But the Son, Jesus, does judge. No.3 therefore, the Father is not the Son, Jesus. Again in John 5:37 Jesus said of the Father, "You have neither seen His form nor heard His voice at any time." Let's make a syllogism out of this. Ye have neither seen His form nor heard His voice at any time." Let's make a syllogism out of this. Ye have neither seen the Father nor heard His voice at any time. But they had heard Jesus' voice and seen His form. Therefore, Jesus was not the Father.

#### Contrast Between Spirit and Flesh (John 4:24)

In John 4:24 the Bible says, "God is Spirit". Notice the present tense. Jesus was in the flesh at that time. He was in the flesh, but speaking in the present tense He said, "God is Spirit." But in Luke 24:39 He says a Spirit hath not flesh and bones. Therefore, God, the Father, hath not flesh and bones. But Jesus Christ, the Son, did have flesh and bones. Therefore, Jesus Christ and God the Father were not the same person. Thank you very much.



## MR. FERGUSON'S SECOND NEGATIVE

Well, we've all felt each other's inadequacy tonight. I felt Mr. Jackson's, and he felt my inadequacy; and with all of the inadequacies we're feeling maybe some folks will begin to think that maybe both of us are inadequate. We certainly wouldn't want to project that kind of an image. We certainly do want to stress that there are things that we do agree on. In fact the last debate that was held in this church I sent a couple of fellas out to root for Mr. Jackson because we were in agreement with him on the propositions.

I made that statement and you musn't take me to task on it..... (Ferguson pauses to fasten the microphone....)(Next thing I'll fall off the platform) You musn't take me seriously on this. I said it merely in jest that this was the only debate I know of where the Church of Christ was the good guy. But not really! We do agree on a lot of things. But our adequacy is in God tonight.

### Definition of a Manifestation

Much was said, first of all, about manifestations. Mr. Jackson wanted to know if one manifestation could love another manifestation or send another manifestation. This is a very philosophical question, and I would remind my opponent about some of these philosophical definitions. There is a noumenon as Immanuel Kant says in Critique of Pure Reason. There is a noumenon or a substrate or a ground behind that manifestation. In each context one must determine is the ground behind the manifestation or in simplified language one must determine what was manifested.

### Jesus as God is not Jesus as Man

Much of what this is revolving around is the dual nature of Jesus Christ. Jesus Christ was both man and God. We've been treated to passages that prove Jesus as man is not Jesus as God and Jesus as God is not Jesus as man. Nobody ever denied this in the first place!!!! I don't remember ever coming up here and saying Jesus as man was Jesus as God or the other way around. Apparaently my opponent is using these passages frequently cited by Jehovah's Witnesses to prove Jesus is not God to show that there are distinctions of persons in the God-head.

### God is the Head of Christ (I Cor.11:3)

I give an example such as I Cor.11:3. "The head of Christ is God." Now if I were a Jehovah's Witness up here, I would say that Jesus is not God because the Father is His head. Of course I realize that Mr. Jackson is also committed to the equality of the three persons in the Godhead. One being head of the other may or may not be consistent with that. If I were a Jehovah's Witness using this to prove Jesus Christ was not God, Mr. Jackson would leap to the platform in a six foot high jump and say that this passage was referring to the Divine and human nature of Christ. If I say it, I'm some kind of a heretic or a villain or some sort of a "naughty" person.

### Jackson's Nestorianism

Jesus as God and Jesus as man are not two persons. It is only one



person. If these references that Mr. Jackson is using show that verses referring to Jesus as man and Jesus as God refer to two persons, he's ending up with four persons! The Father, the Holy Ghost then Jesus as man and Jesus as God, a fourth person. I'm not willing to admit that there's two persons, and he's not willing to admit there's four persons unless we've made a Nestorian out of him.

The Nestorians believed that Jesus as God and Jesus as man were two separate persons. This is basic information about church history and everyone should know about it. I do teach. It's been called various things at various times by some of these good people here. Occasionally I do a little teaching about once every six years. But I don't happen to believe the Nestorianism Mr. Jackson's trying to get across, but I've got to hasten on.

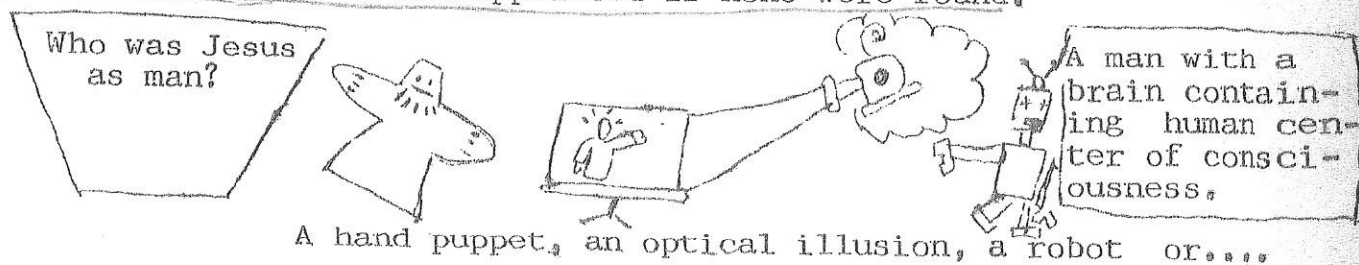
*See page 16* Heb. 1:8 "Thy throne O God."

The first verse that he used was Heb. 1:8. "Thy throne O God." God said this to the Son. Now we have here a translation problem. I don't particularly object to Jesus being called God because He was both God and man. This exhibits the mystery of the incarnation. But this verse is taken to be ambiguous by most Greek scholars including perhaps many which have already been referred to. It could be translated either "Thy throne O God..." or "God is thy throne." As "God is my rock, shield, refuge, etc. In other words God is the basis of your kingdom." So there is a possibility of two different translations.

How the Son can talk to the Father (John 14:18)

Probably he's wondering how one manifestation can talk to another manifestation. I can see clearly Jesus as man and Jesus as God communing together because as man Jesus had a separate human consciousness. "He was a man in all points like as we are." (Heb 2:14,17) Therefore Jesus had a brain. The centers of consciousness are in the brain. This may be a rather profane illustration; but if Ben Casey operated on Jesus he would not see a blue haze of "shekinah" glory; he would see a brain, a human center of consciousness.

Anyone who has problems about Jesus as man communing with Jesus as God has an inadequate view of the humanity of Jesus Christ. He considers Him something like a hand puppet, a semi-human, remote control robot, a zombie without a brain, without a separate human center of consciousness. I would expect to see communion, unless maybe the human nature were an optical illusion like the Gnostics said. Anyway Jesus was a man in all points like as we are, and I see no problem in Jesus as man communing with Jesus as God in fact if Jesus as man had a separate human consciousness, I would expect to see communion and be dissatisfied if none were found.





Rebuttal on Vine and Branches in John 15:1ff.

As far as John 15:1 is concerned, Jesus said He was the shepherd and the door at the same time (in John 10:9,11). So of course folks as soon as Jesus approaches the door...ffffffffff!!!!...it disappears! And then as soon as Jesus goes away, the door comes back again! In the same parable I see a difference between the door and the shepherd, but if the door is gone and the shepherd is there, I just can't understand what happened to the door. He says everybody got it but me, but I don't think anybody got how the door disappears as soon as the shepherd comes.

Matt.28:19 and Jackson's Greek Rule

Another thing that was brought up was Matt.28:19. Now the rule on articles. I quoted from Robertson, but I also quoted from John. And I would presume John in the book of Revelation would be an authority higher than Benjamin Warfield although I know Benjamin Warfield through his works and certainly respect him. In the book of Revelation I quoted passages where the article occurs on three of Jesus' titles which are separated by "and" and certainly Jesus is not three persons!! My goodness if Jesus is three persons and you've got the two other persons, then you've got five persons! Wow!!!! How many persons are we gonna have in the Godhead before we get through?(laughter) Then maybe he'll go into the book of Revelation later on and tell us about the seven spirits of God which are the seven lamps of fire before the throne and then the seven eyes on the lamb which are seven spirits of God. That's fourteen persons, with Jesus being three persons that makes seventeen persons. The Father and the Holy Ghost makes nineteen persons. We're going pretty strong here!

I would not pit A.T.Robertson against Benjamin Warfield. However B.B.Warfield was a very ardent, "foaming at the mouth" Trinitarian; he was a theologian, not a grammarian. A.T.Robertson excelled himself in classical Greek, in the papyrus, in Koine, in various different dissertations on the subject; but I've yet to see one by B.B. Warfield on a technical subject which is completely 100% Greek not a theological interpretation of Greek. However they are not to be pitted against each other. Of course the settling authority is the book of Revelation which explodes the idea that whenever you have articles there you have to have separate persons. This is phony!! Everyone saw it but John the Revelator!! And as far as pitting him against B.B.Warfield, I'll take John any day!!

The Mediator (I Tim 2:5)

Well the human nature of Jesus Christ is the mediator between God and man. This is wild and fantastic, Jackson says. But some of the things about the human and Divine natures lead into what might be considered wild and fantastic by some people. I think if our opponent feels that the human nature of Christ did not have a definite center of consciousness and therefore comes to the position where he considers the human nature an optical illusion, then he becomes a gnostic. Well, gnostics have always thought that the orthodox church world was wild and fantastic; so I'm not surprised Jacksons thinks this is wild and fantastic.

"Both....and"

Now he talked about natures and various things. Our moderator here is both a man and a teacher. But when he gets up to teach, he doesn't stop being a man. None of you guys better fool around with him while



he's teaching because he'll pick you up with one hand and chuck you out the window. He doesn't stop being a man when he teaches! (laughter) Don't try to pull anything phony around here. So he doesn't always lose his separate roles.

The inescapable truth is that these scriptures which have been cited to prove two persons are actually references to human and Divine natures of Christ which are not two persons. There is a human nature, Jesus as man; and then there's Jesus as God; but there's just one person.

Now as far as these lists are concerned I'll try to take them up before I run out of time. But one thing I definitely want to cover before I run out of time is this baptism "bit" and the Word "with" God.

### Baptism of Jesus (Matt. 3:13-17)

He said that Jesus Christ was not omnipresent because He went up from Galilee to some such a place. Well in the Old Testament it says that Jehovah came down from heaven. Well I guess Jehovah wasn't omnipresent there either. But He was still in heaven because Jehovah is God in heaven above and in the earth beneath! (Deut. 4:35, 39) Gen. 11 says God came down; Micah 1:5 says God cometh out to tread the high places of the earth. I guess Jehovah wasn't omnipresent, but He was!! (laughter)

Was Jesus omnipresent while He was down here on the earth? Well He lied to the folks if He wasn't!!! Listen to Matt. 18:20 where the Lord said to the folks that "where two or three are gathered together in my name, there am I in the midst of them." Maybe two or three Chinese who heard Jesus speak were gathered together in China in the name of Christ. Let's not be so wild as China. Maybe they were gathered in Joppa. "Where two or three are gathered in my name (present tense) there am I in the midst of them!" Now that was a pretty good trick if He was in Galilee and in the midst of two or three of them in Jerusalem. He was sure the Indian rubber man if He wasn't omnipresent down here on earth! (laughter) Nevertheless I'll go along with the show as far as anybody else will go.

Now I don't think that anybody got the idea of the Trinity. Because you see here's Jesus as man, whom we presume was less than nine feet tall. He comes into the water. John the baptist says in John 1:33, "I didn't know who the messiah was but God told me you'll see a visible sign coming down on Him." Well this man came into the water. Well He didn't want to let the cat out of the bag to everybody. I Cor. 2:8 says, "Had they known it, they would not have crucified the Lord of glory." So He didn't want to do anything spectacular.

Notice it says the heavens were opened. That's right! All three gospels say the heavens were opened. The heavens WERE opened!! But what did the folks see?? Did they see an old guy up there with whiskers? NO!!!! They didn't see anything in heaven! Because the throne was vacant! The one that was sitting on the throne in Isa. 6 got up from His throne, came down to earth, was made flesh and dwelt among us. But He was still omnipresent. He was up in heaven too. He said, "Where two or three are gathered in my name there am I..."

So John was told that he would get a visible sign and the visible sign would be the Holy Ghost coming upon Him.



You can't see the Holy Ghost. "No man hath seen God at any time." (John 1:18) So God makes a visible sign, a bird coming down. A voice comes from heaven. Not three persons, but three different manifestations of one God. God speaks. His voice. You're hearing my voice. You see my hand fly through the air. That's another manifestation. You see me weave back and forth. That's another manifestation. But it's all one person.

Of course you can't understand it because God is so vast that it's hard to comprehend Him. One reason why he has trouble with this verse is because he has a juvenile comprehension of God. He thinks no doubt that the Father is an old guy up in heaven; and He's not omnipresent. And the Holy Spirit is sitting down next to Him and the Holy Spirit's gonna jump down with a parachute or something. (laughter) like a bird. And incidently where I studied a bird is not a person. I don't know whether you call a bird a person or not (laughter), but I've seen some birds that weren't persons (laughter). I don't know. (more laughter)

But here's the thing. The Jews considered that a voice from heaven back in those days was something that would settle all controversy. So God gave them a double sign. God spoke from heaven. God's everywhere. He could have spoken from behind a tree but, I mean, it wouldn't have been very impressive coming from behind a tree as it would have been coming from heaven. But that's where most of God was. He said heaven is my throne, earth is my foot stool (Isa. 66:1). He had a little bit of His big toe down on earth here, but if I had a little bit of my big toe on the stairs, you wouldn't say I'm in the basement; you'd say I'm on the first floor.

God's everywhere. When you have a comprehension of God as vast and infinite, then these things are hard to understand. But it's easy if you think God's some old guy sitting up in heaven, with the Holy Ghost sitting next to Him and the Son sitting in between somewhere. If you consider God as vast and omnipresent there's difficulties. In the OT God was omnipresent, but He came down from heaven. How could He do it? I don't know!

However, I do not think that anybody, John included, would recognize the doctrine of the Trinity in this. I didn't have time to cover this last time. But take a look at this analogy. In the book of Acts (2:1-4), the third person in the Godhead appeared. You hear a wind; you see a fire and a noise of a rushing mighty wind. Three manifestations. Again you hear the word "manifestation" and then find out what's the ground behind it. Did you ever see a manifestation burn? Well this is the ground behind it. It burns! The substrate, the noumenon. You've got to see what it's a manifestation of. You see a manifestation of me tonight, and I'm a person.

So then note that you have fire, wind and noise; yet there was only one person. It was what Mr. Jackson would call the third person of the Trinity. Now how else could God have told John that Jesus, that man he was baptizing, was the messiah except by having a voice and this visible sign. There was an audible sign and a visible sign, but not two persons. How would you have tipped him off? If you think you could do it better show me. I gott get going or you'll think I'm chicken on these things! (laughter)

The Word "with" God (John 1:1)

The Word with God. The Word was with God. Yes we believe this!



(Ferguson unable to contain himself breaks into laughter) He thinks he's got me on that one! You know friends I'm glad he brought that up. This is a good example of where the doctrine of the Trinity follows pagan philosophers such as Philo and Plato rather than OT models. You know friends I brought my word here with me tonight, and I'm not two persons! If you see two persons up here, then friend you shouldn't be here!!! (wild laughter from audience) We better have one of these good ushers help you out (more laughter). There's no offence. We want to simply try to keep peace here. You probably need some type of help (more laughter)

Let me deal briefly with this now. What is scripturally with God. Only His attributes (Job 12:13,16) If these people would have read the OT verses, instead of going with philosophy, they wouldn't have got so mixed up with a separate person in the Godhead. The Bible says, "With Him are wisdom and power." (Job 12:13,16) "With Him are wisdom and power." Get that! Well wisdom and power are two separate persons from Him! He's got God's power being a separate person from Him. So how powerful is God if His power's a separate person from Him? He's pretty weak! If wisdom's a separate person from Him, He doesn't know very much! And mercy is with Him (Ps. 130:7) A fountain of life is with Him in Ps. 36:9. In I John 1:2 it says, "Eternal life which was with (pros!!!) the Father, was made manifest to us." And so on. These are attributes of God which collectively are what God is. I don't know what He means by the Word. If the Word is God (and God is the name of the essence shared by the persons), then according to John 1:1 Jesus is the essence shared by all the persons! "In the beginning was the Word, and the Word was with God and the Word was God (i.e. the Divine essence shared by all the persons in the Godhead)" We can accept this!!

I'd like to paraphrase this. "In the beginning God possessed His attributes, and His attributes were with Him, and this is the way in which He was known-by His attributes." Incidentally the "Word" in the Old Testament, to the Hebrew mind, stood for power. "He sent forth His word and healed them." (Ps. 107:20) The Word is like a hammer which breaks the rock in pieces." (Jer. 23) The Word also stood for God's wisdom and His self expression of Himself.

It stood for His revelation. Everything about God was with Him. All of what I have made known to you about myself was with me tonight. My self-expression of myself was with me, and I have made it known to you. So God's self expression of Himself, His attributes, were with Him, and He made it known to us. He became flesh and dwelt among us. There's much more that I'd like to say about this, but I've got to go on and hit some more things.

Jesus was sent by the Father (John 20:21; Matt 10:40)

"Sent" would indicate to me the one sent would probably be less in rank to the Sender. And this would refer to Jesus as God sending Jesus as man. Not as one person in the Godhead sending another person in the Godhead as an errand boy. This would demote Jesus to a very inadequate position if this refers to His Deity.

Two Wills (John 5:30, 6:38)

In John 5:30 he quoted a verse about Jesus having two wills. Well as man He had a will that wanted to go one way. As man He didn't particularly want to go to the cross, but He got that will under subjection to God. I have two wills at work in me, but I'm not two persons. I have a will that wants to go one way, and a will that wants to go



another. Jesus as man has a will and Jesus as God has a will; but they are not two persons. It's just one person-Jesus as man and Jesus as God.

### The Son's Limited Knowledge (Mark 13:32)

Now the syllogisms. The Son didn't know the time of His own coming. He must have been in pretty bad shape. But let me tell you about that. You can speak of the limitations of the Son. I've got a book on the Trinity by a man named Bickersteth. I believe the Church of Christ publishing house sells it. In this book I learned that there are some verses in the Bible that speak of the human nature of Christ as being subordinate to the Father. And these are references to Jesus as man. There are some verses that say Jesus knows all things. These are talking about Jesus as God. I learned that these verses were in the Bible from this book that I got from the church of Christ publishing house or someplace else. Probably I should quit writing to places like that, but nevertheless it was a good source. I got a lot of good things out of there.

But did you know Jesus didn't know the time of His own coming! He was in pretty bad shape. But in John 21:17 Peter said, "Lord thou knowest all things." Here He let Peter think He knew all things and let him be fooled here when He didn't even know the time of His own coming. And there's another reference in John where the disciples told Him He knew all things. (John 16:30) In what way did He know all things, and in what way was He limited in knowledge? Well in Luke 2:52 it says He increased in wisdom. He had to get smarter as man. He didn't just lay there in the cradle and say, "Hand me that lexicon over there dad, I want a split some roots here today." (laughter) As man He increased in wisdom, but as God He knew everything! In Him are hid all the treasures of wisdom and knowledge. (Col. 2:3 KJV)

### Blasphemy of the Holy Spirit (Matt. 12:32) (1 Cor 11:3)

As God He's Lord of all (Acts 10:36; Col. 2:10), but as man He is owned by the Father and His head is God. And so on down the line. I want to get some more syllogisms in here. The blasphemy of the Holy Ghost!!! All right! If you insult the Holy Ghost it won't be forgiven you, but if you insult the Son...well, that's all right...we'll let you go there! So it looks like the Holy Ghost might be a more important person than the Son. From what I've heard the Church of Christ is committed to the proposition that the three persons in the Trinity are equal, and you insult one it's just as bad as insulting the other. Why if you insult Bob here it's just the same as insulting me! Even though he is a flunky around here. (laughter) You better watch what you say because you're insulting me too because we're equal.

If you say something directly against God, He'll hold you directly responsible for it. But that's not the same as saying it directly against Jesus because He is God "that hideth Himself". And the wisdom of the world did not know who He was. If they had known it they would not have crucified the Lord of glory. (1 Cor. 2) There was something about the Son they did not know so God would excuse them, but would not excuse something they said directly against the power of God. And that's what that verse means.



## Jesus Christ is Heir of All (Heb. 1:1)

Now he quoted Hebrews 1 and said the Father made the Son heir of all things. Well Jesus Christ is the mighty God in Isa. 9:6. And the fiftieth Psalm says that God owns the cattle on a thousand hills. Jesus said in John 15 that all things that are thine are mine, and all things that are mine are thine. In some sense He already owned everything.

As God He owned the cattle on a thousand hills, but as man He could not even buy the nails. He didn't have any money. He didn't have anywhere to lay His head, but He owned everything in the world. That was a reference between Jesus as man and Jesus as God. And this is the straw that broke the camel's back. This is the Achilles' heel of Trinitarianism. It kills the three person in the Godhead theory. At least two persons of it because it is human and Divine nature not persons.

(Rev. 14:1) Jesus Sent (Matt. 10:40; John 20:21)

Rev. 14:1. The lamb had the name and the name of His Father. The participle "written" is singular (in Greek). This could indicate that there was only one name involved here. John 20:21. "As the Father has sent me even so send I you." I already mentioned about sending that Jesus said, "He that seeth me seeth Him that sent me." (John 12:45) He was sent as man, but as God He was already there!!!! Because God is omnipresent. He said, "There two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20) Mr. Jackson already told us that. Jesus was already there and couldn't be sent!!!! He couldn't be sent as far as His Deity was concerned, because He said, "There am I in the midst of them." If He's already there how can He be sent someplace!! I can't say, "Huerta, I'm going to send you to the Church of Christ tonight! You can't, you're already there. I can't send you to the church of Christ. But it's a reference to Jesus as man and Jesus as God and not to two persons.

The Father Glorifies the Son (John 8:54 and 4:24)

Let's see, "I didn't come to myself. The Father glorifieth me." Well, the Father glorified His flesh!! The flesh in which He dwelt did not glorify itself. There's two natures here. Jesus as man glorified not Himself.

The last verse that he quoted here was John 4:24. "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." Well this is true, and we don't deny it. He was trying to say in that verse that Jesus as God is not Jesus as man. And I don't recall having said the Jesus as God was Jesus as man.

Creation "Through" the Son (Heb 1)

One more. Creation through the Son. Creation through Christ. The only scriptural means or agencies that were used in creation were God's attributes. He read the verse where Jehovah "stretched forth the heavens alone, by Himself." The only scriptural agencies God used were His attributes. In the Old Testament you can read about various attributes that God used to create the earth by. And incidently the word "by" the Greek preposition "dia" does not necessarily have to indicate a separate person. But in the OT the words "by" and "through" are used of attributes. Jer. 10:12 said God created the earth "through" or "by" His power. Prov. 3:19 says He created it by His knowledge and wisdom. And here's a free thing. Prov. 3:16 says "I wisdom dwell with prudence." So



wisdom and prudence were separate persons. They were two old ladies living in Jerusalem at that time. (laughter) Most of us know that there's not too sharp a distinction between wisdom and prudence. They're about the same thing. Although I knew a lady named Prudence at one time, but we won't go into that. Back to the subject. (laughter)

God said by His word, by His breath the heavens were formed (Ps. 33: 6), but all these are not separate persons from Him. He created by His arm (Jer. 27: 5); His arm's not a separate person from Him! He created it by His hand (Isa. 48: 13). My hand's not a separate person from me!! I don't think it is anyway. He created by His fingers (Ps. 33: 4), but His fingers aren't separate persons from Him. Listen! Isa. 44: 24 said, "He who formed thee in the womb... created alone, by Himself." Anybody who forms you in the womb would probably deserve the title "Father". He stretched forth the heavens alone and spread abroad the earth by Himself. And He told the Son, He said, "Son now you do it as my agent. But of course I'm going to have to tell the folks that I did it alone, by myself!! You understand; don't you, Son?" And of course the Son went ahead and did it.

The word "through" is a reference to God's attributes. God created the earth through His power and through His wisdom, not through any separate persons in the Godhead. Anyone who knew the CT background to the words "through" and "with" would not end up with two different persons.

And again I would point out that there's not a Son as old as His Father. Heb. 1: 5 says, "This day have I begotten you." Not from eternity. Not three billion years ago. This day have I begotten you. Note eternally, Heb. 1: 5 says, I will be to Him a Father, and He shall be to me a Son." Imagine the Father begetting the Son from eternity, then billions of years later saying, "Some of these days I'm going to be your Father." The Son said, "Huh?" (laughter) "I though you'd been my Father from eternity, Dad?" Something's mixed up here.



## MR. FERGUSON'S FIRST AFFIRMATIVE

Thank you Bro. Huerta. I'd like to greet this group and thank each and every one of you for coming out. Again I would like to express my thanks to Pastor Jackson here tonight for making this delightful experience possible. Pastor Jackson has encouraged me to enter into the spirit of the discussion, and I do intend to do that presently. Before we enter into the spirit of discussion perhaps it might be well to point out that we need to have an understanding that while we disagree with respect to these propositions, certainly we respect each other as persons. And certainly we have that kind of Christian love towards each other that Jesus Christ would want us to have.

Now as far as the winner is concerned, I feel the real winner will be the one who will reflect upon the scriptures being given and profit by them. Those will be the real winners of the debate. Sometimes in the heat of controversy we forget about finding the truth, and I for one intend to do some reflection on Mr. Jackson's material after the debate, with a view to learning something from him, and I trust that he will be doing the same thing with my propositions. So therefore I will now go into the spirit of the discussion.

### Review of the Preceding Night

As Mr. Jackson opened with a discussion of the oneness of the Godhead, I will perhaps review a few things from last night for those of you who could not be here. I do hope that Mr. Jackson looked up the word "Nestorian" because a person should know what he is, and that's what he is. He quoted a lot of verses referring to the Divine and human natures of Christ and said that's two persons. That's what a Nestorian believes; and if the shoe fits, then wear it! A Nestorian believes that Jesus Christ as man and Jesus Christ as God are two persons. I presume he believes in two other persons, the Father and the Holy Ghost. This then would make four persons.

### Jackson's Lists of Threes (Matt 28:19)

He accused me of thinking that abstract qualities were personal and personal qualities were abstract. I did not say anything of the kind. Some verses are explained primarily by reference to various roles, and titles and manifestations of one God, but other verses are explained other ways by referring to the human and Divine natures of Jesus Christ. For instance Matt. 28:19 refers to the fact that we look to God as our Father in providing and sustaining us and all of the roles that a Father carries out. We look to Him and recognize Him as a Son because He was made flesh and dwelt among us. God became man for our salvation. Thirdly we recognize Him as a spiritual being, that God is not of the same nature that man is. He is a spiritual being. That is what this verse means, and it's like squeezing blood out of a turnip to get anything else out of it.

### II Cor 13:14

Another verse, for example, would be II Cor. 13:14 "the grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost be with you all." This means that we have one God who love us. We have one God with whom we may have communion and fellowship, and we have one God who is the Holy Spirit. I'd like to quote from Gleason Archer's Introduction to the Old Testament. Gleason Archer is a Hebrew scholar who



teaches at Trinity Seminary of all places! He states that the "tendency in Hebrew is to repeat in slightly varied form the elements of narrative which are especially important." He states that "in parallelistic style it is most natural to employ different titles for God in order to avoid monotony. I suggest that one thing that enters in, in this particular case are various titles of God adapted to avoid monotony.

### Meaning of a "Manifestation"

Now the next thing that we had differences over was the word manifestation. He wanted to know how one manifestation could love another manifestation. He forgot one thing—that a manifestation has something behind it, there is a ground that is behind the manifestation, a noun. There has to be something that is manifested, and you have to examine each verse to see what that is. Certainly one manifestation can pray to another manifestation and love another manifestation if one manifestation is Jesus as God and another manifestation is Jesus as man. One free little item that I'll throw in here at this point is that Mr. Jackson probably feels that the Father, Son and Holy Ghost are names. He has some "names" at home tonight. I wonder if he got a name sitter tonight.

My children make a lot of manifestations. And so anything that makes a manifestation is a manifestation. "That which manifests itself". And so we gotta get a baby sitter who can make a bigger manifestation than our manifestations can make.

### Jesus' Prayer Proves He, as God, is the Father

\* Another free thought is based on the fact that Jesus as man prays to Jesus as God. And of course one of the verses cited was John 17:11. Jesus as man prays to Jesus as God to keep the church after His bodily presence is taken away. Now I want to call this to your attention, his is a very interesting situation. Jesus as God praying to the Father as God to save Him or keep His church would not be consistent with the equality of persons because Jesus as God has just as much power as the Father as God; and therefore He could keep the church just as well. But this is actually what happens friends: Jesus actually ended up having to keep the church Himself!!! He's the chief shepherd and bishop of our souls (I Peter 2:24; Heb. 13; I Peter 5:4) Strength for our salvation comes from the supply of the Spirit of Jesus Christ according to Phil. 1:19. We are kept by Christ according to Jude, verse 2.

"And" does not necessarily refer to "persons"

\* Now I think perhaps Mr. Jackson did not hear the lists I read last night so I will repeat them over again as another thought. Lists of 2's and 3's. Eph. 1:1. Is there a difference between the saints that are at Ephesus and the faithful in Jesus Christ. If so what is it? If the face of the Lord and the glory of His might are separate persons, we need an explanation. (see II Thes. 1:8, 9f) (I Cor. 1:2) That's the difference between the Church at Corinth, to the sanctified ones, and the chosen saints? And in Rev. 4:10 we find that those who were seated around the throne fell down and worshipped Him that liveth forever and ever and Him that sitteth upon the throne. Is that two persons? And then I quoted I Chron. 5:26 where the spirit of Pul, king of Assyria and the spirit of Pul, king of Assyria (were) stirred up... Were they two persons??? Archeology says they were not. I would call to your attention that the word "and" can also mean "even", and you can check that in your lexicon. I could go on and on reading lists that are synonymous.



## Jackson's Greek Again (Matt. 28:19)

He got into a little bit of Greek last night, and he stated a rule for us. That in Matt. 28:19 if the article was on the word "Father", if it were on the word "Son", and if it were on the word "Spirit", there would have to be three persons. Now I stated models from Rev. 1:5 to answer this verse. These were not touched upon. I want to mention them again tonight. One model was there was a three listed as Jesus Christ Himself. He is the faithful witness, and the first born from the dead, and He is the one who loosed us from our sins. Is that three persons?? The next one, "I am the alpha and the omega" According to this rule, the alpha should be a separate person from the Omega; and therefore, reasoning along this line you can get as many persons in the Godhead as there are letters in the alphabet. And what a big time we can have thinking about how "A"'s not "Z" and "Z"'s not "A". "A"'s different from "Z", and don't you know that "A"'s not "Z". But you're just spinning your wheels and getting nowhere because this rule is a false one and does not apply. It could be two persons or it could be referring to one person.

I referred to another list of threes referring to Jesus Christ Himself again not showing that Jesus Christ was three persons. It says in Rev. 1:17, 18, "Stop fearing. I am the first and the last and the living one." One, two, three!!! Three articles, but there's only one person. I cited A.T. Robertson on p. 785 to show that occasionally when these three articles are used a different phase or a different aspect of the one person is stressed. I was interested to note in reading my Dana and Mantey that on p. 135 as the discussion for the article opens there was a reference for background reading. And the references for collateral were to A.T. Robertson's Historical Grammar, and they were to the very pages that I quoted to offset Jackson. I also noted that in the introduction it says that the instructor should assign the references in these sections as required reading. Of course Mr. Jackson failed to do his parallel reading. Naughty! Naughty!.. And so he got the rug pulled out from under him on this particular point.

He stated that Warfield was one of the greatest Greek scholars (in attempt to offset my Robertson quotation). I brought five or six grammars over here that list dozens of Greek scholars which they refer to. Not one of them mentions B.B. Warfield. It's strange that they all left the greatest Greek scholar of all times out!!! Of course you're going to have war on the field tonight, but we want to have the right field that is related to the issues.

## The Vine and the Husbandman (John 15:1)

Then we talked about the vine and the branches. We noted that Jesus was the shepherd in John 10:2 that comes in at the door. And in verse 9 He says, "I am the door." Verse 11, still in the same parable he says, "I'm the good shepherd." He's the door and the shepherd. Now is Jesus the door of the church now? Or is Mohammed or Buddha or some other guy? And is not Jesus the great chief shepherd of our souls leading men in to the door right now? He said, "If I be lifted up, I'll draw all men unto me." (John 12:32) And another model would be Jesus Christ the priest and the lamb at the same time. Heb. 8:3 says He was ordained as a priest to offer gifts and sacrifices. Heb. 9:14 says He offered up Himself. So on the cross there was the priest and there was the lamb. The priest was offering Himself at the same time!



### The Mediator (I Tim 2:5)

Last of all the mediator. And I will close the review remarks with this. The Mediator between God and man was the MAN, Christ Jesus, not God the Son, Christ Jesus. It's a reference to the human nature. I note that Mr. Jackson read only half of Gal. 3:20 which suggested that with God we have a special case anyway. "A mediator is not a mediator of one but God is one." There's a word but in there which changes the picture. I'll have more to say on this verse later. "But" can change the whole picture. You could have been doing better, BUT your arguments were a little weak!!!

Now the curtain goes up! And Jesus Christ is the veil of the tabernacle. We enter through a new and living way, through the veil which is His flesh (Heb 10:19-22) The curtain divided or mediated, went between man and God in the tabernacle. I noted that he quoted Arndt and Gingrich saying that a mediator is a divider. If that'll help his any I'll admit that a curtain divides. But (there's that word again) the veil in the tabernacle is still the flesh of Jesus Christ, and that takes care of that "unanswerable" argument!

### AFFIRMATIVE ARGUMENTS

Now we feel that since Mr. Jackson has not made his case, that this affirmative would perhaps be a little un-needed. It's like an extra caboose on a two car train, but nevertheless we will go on. All of Mr. Jackson's arguments have been like broken reeds. They have not been able to hold him up!

The Divine Essence and Jesus Christ are both One and the Same Person According to Jackson's own Article Rule!

Now I would like to read a few points. First by his own definitions with his own article rule the Divine essence and Jesus Christ in II Peter 1:1 are one person! According to his rule when the article occurs on the first word and not on the second word, then both the first and second word are ONE person! (The passage cited by Mr. Jackson the preceding night from p. 147 of Dana and Mantey reads as follows: "When... 'and' connects two nouns of the same case, if the article ('the') precedes the first... noun, and is not repeated before the second noun... the latter always relates to the same person... Titus 2:13," 1

All right in II Peter 1:1 you have "the God and Savior, Jesus Christ" God has the article on it; Savior does not. So therefore we gather from that verse that Jesus and the name of that one undivided essence (as Mr. Jackson defines God) are all one person because of this article rule. Again we note in John 1:1 "The Word was God". This states that the Word was that one undivided essence. The one undivided essence Mr. Jackson was talking about. Because that's his definition of God.

Jackson Has an Impersonal God or Four Persons in the Godhead.

Now one thing I noticed was this" he defined God as that undivided essence. And there were three persons in this essence the Father, Son and the Holy Ghsot. Now he ends up with God either being impersonal or if "God" (the essence shared by all three persons) is a person, we have to work a fourth person into the Godhead: the Father, Son and Holy Spirit and God. There's only one nature he stated. I take it that a nature is a set of qualities, a set of attributes. If there's only one set of qualities and attributes, and Jesus Christ and that set of attributes 1. The quotation in parenthesis has been added as a service to the readers since no one ever actually cited the rule.



are one person, then there's no distinctions at all in the Godhead!!!!  
Therefore we have only one person.

God is One Person. Therefore Three Persons are not God!

In volume 5 of A.T. Robertson's Word Pictures in the NT he states that when "one" is neuter it's referring to one nature, or one substance; and when "one" is masculine it is referring to one person. Therefore, some of the very verses that Mr. Jackson referred to such as Gal. 3:20 state that God is one in person. In Gal. 3:20 it says, "God is one per- son." "One" is masculine there. It says that God is one person. And we could also quote James 2:19 "The devil believes God is one person and trembles." ("one" here is also masculine.)

Theological Double-Talk about a Divinely Shared  
Essence Cannot Evade the Fact the J. is Polytheistic.

Here's a free thought. He tried to get off the "three-God hook" by referring to the fact that these three persons share a common essence. Well according to Hodge's Systematic Theology pagans said the same thing about their old pagan gods like Zeus and Jupiter, and they were still just as polytheistic as they could be!!!! It doesn't get him off the three-god hook any more than it did the pagans. Just because he tries to wiggle off with some double talk doesn't help him. Saying that we have three persons but not three gods is like saying, "We have three automobiles, but we don't have three motor cars."

Now here's a sylllogism I built from his own proposition. No. 1, the Father, Son and Holy Ghost are each God. No. 2, the Father, Son and Holy Ghost are separate, distinct persons. No. 3, therefore, there are three gods if premise no. 2 is true. I deny it! Mr. Jackson affirms it. I did not feel he would give us the privilege of answering his own position.

How much of God is Jesus???

How much of God is Jesus? All of God or a third of God? Is there a God besides Jesus? Is He supreme God or is He a demigod? Who is Mr. Jackson's supreme God? He has a rather odd position of apparently having no supreme Deity since three of his "persons" share this one, undivided essence.

Jesus said, "I am He and There's No God With Me."

I'd like to go into the Old Testament at this point and go into the context of some of these verses that were already read by Mr. Jackson. First of all I'd like to go into Deut. 32:39. Mr. Jackson has already told us this and the other verses refer to the one, undivided essence. (note: watch for Jackson to deny later that these verses do not refer to the Godhead!!!!!!!!!!) Now from the context of this verse we'll try to gather which of the persons of the Trinity this verse is speaking of. This verse said, "I, even I, am He and there's no god beside me." The KJV says "with me".

The 40th verse says, "I lift up my hand to heaven." The 41st verse says, "I whet me glittering sword... my hand takes hold on judgment... I will take vengeance on the adversaries. I will requite those who hate me. And my sword shall devour all flesh." The 32nd chapter is talking about the punishment of the

There's no God  
with me!!!

CHRIST

Hey! How 'bout  
us????

FATHER

HOLY GHOST



nations after the exile where the Jews are scattered throughout all na-  
tion. We know that the person who is coming back to punish the nations  
with the sword on one horse with so side saddle on it (He won't need  
another person to help Him) will be the Lord Jesus Christ! Turn to Rev.  
19:11-22.

You see heaven was opened, and this time you do see something. Last  
night in the discussion on Matt. 3:16,17 heaven was opened and no one  
saw a person because Jesus was down here on earth, but this time a per-  
son is seen. Jesus Christ on one horse. And when the battle takes  
place the sword goes out from His mouth, and slays all the nations.  
There's one person that is aptly fitted to do the job!

Therefore we gather from Deut. 32:39 that there is no other person  
with Jesus Christ who is worthy of the name "God" in the same sense as  
He has it.

One God Manifested By One Cloud is God ALONE. (Isa. 37:15)

Now let us turn to Isa. 37:15 and take a look at this context for a  
moment. In this verse Hezekiah is  
praying in the temple and he says,  
"O Jehovah of hosts, God of Israel  
who art enthroned above the cheru-  
bim, thou art God, even thou alone!"  
Which person was he talking to? He  
says in vs. 20, "Thou art God alone!"

This one person who was God alone  
was enthroned between the cherubim.  
There was only one cloud between  
the two cherubs! (see Lev. 16:2) No  
doubt if some folks would have gone  
back in a time machine and talked  
to Moses about the Trinity, Moses  
might have taken them in and shown  
them this one cloud that was there.  
If there were three persons, it sure  
would have been crowded on that ark!

One person who was manifested by  
one cloud on the ark alone and He  
alone had the right to be called God.  
Maybe we could arrange a Moses-  
Jackson debate. I don't know.

Jesus said, "I am God and there's  
NONE else."

But in chapter 45 in Isaiah, vs 20  
let's look into the context. Verse  
20 says, "Assemble yourselves and  
come. Draw near and come together!"  
This call to the nations was for  
judgment. Verse 21 says, "Declare  
and present your case." Then it says,  
"Turn unto me and be saved all the  
ends of the earth, for I am God and  
there is none else. By myself have

Owe! Move over!

I told you to have  
Moses make this bigger.

You're on my foot!

O, Jehovahs who  
dwell between  
the cherubim...

You guys  
are God  
alone!

Was Hezekiah a Trinitarian?

If there's 3, how  
come there's just  
one cloud there?

A Possible Jackson-Moses Encounter



I sworn", verse 23 says, "The word has gone forth in righteousness. The Word shall not return unto me. Every knee shall bow and every tongue shall swear."

Paul in Romans 14:10 cites Isa. 45:23 as proof that we will appear before the judgment seat of Christ. The judge is Christ seated upon the one throne. In Matt. 25:31 it says that when Christ appears He's going to sit on His glorious throne and all the nations are going to be gathered before one person seated upon one throne! And of course we read in I Tim 4:1 that Jesus Christ is coming to judge the quick and the dead. There is one judge. This one judge sits on one throne and says, "I am God and there's none else."

Imagine the expression of awe that must have come on the other two persons!!!!!! For Jesus to stand up and say, "I am this undivided essence and there is none else!" would wreak havoc in heaven! All of our states share a common, undivided essence. Imagine a Texan standing up here tonight and saying, "Texas is the United States, and there's none else!" We would probably break the spirit of the whole thing and all of us would go after him together.

Imagine if I would stand up among the teachers here and say, "I am the teacher and there is none else." If so they would be missing me around here! We wonder whether all three persons of the Trinity had a pitch pipe and said, "One, two, three, I am God and there's none else." If so they would have to say, "We are God and there's none else."



The Havoc Jackson's View of the Godhead Would Create in Heaven.

### Jesus as God is the Only, True God

Jesus as man prayed to the Father, to Christ as God as we interpret it! In John 17:3 Jesus as man called the Father "the only true God" as contrasted from Jesus as man. I Cor. 8:6 says, "To us there is but one God the Father." It says the pagans have many gods and many lords, but we only have one God, the Father. Now can you take one of the persons in this Trinity and say there's only one God and He's the Father? And And then they got mixed up in the OT and the one Judge on the throne says, "I am god and there's none else."

Someone might say the verse says, "To us there is but one Lord, Jesus Christ". Well it's paralleling one God and one Lord. The Bible asks the question, "Who is God save the Lord?" (IISam 22:32) Ps. 100:3 says, "Know ye the Lord, He is God." This is basic information from the OT. And therefore we have an interidentification between God and Lord. It's one person! (note! Watch for Jackson to completely ignore what the Bible says about it and try in vain to squeeze two persons out of it!)

Jesus is the ONLY Potentate



\* I Tim. 6:15,16. It says, "Who in His time shall show who is the blessed and only Potentate, King of kings, Lord of lords." Now Rev. 17:11 tells us who that is. It says, "The lamb shall overcome them for He is King of kings and Lord of lords." And how many lords are there?? We find in Eph 4:5 "One Lord, one faith, one baptism". We assume that's a numerical one since we do not believe that there's any more than one faith. We are not unitarians here tonight! (note: Jackson will later seal off his only escape route by agreeing with me that one is numerical. Note that I quote all of the verse here contrary to claims that will later be made about this and I Cor. 8:6)

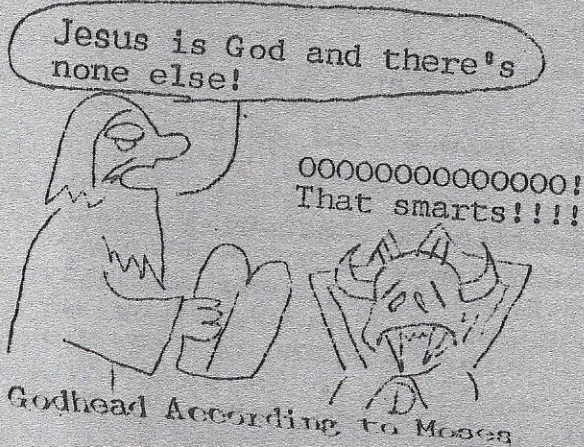
Jesus, the One Lord of the NT is Jehovah the One Lord

There are seven ones in Ephesians four. Acts 9:5 says, "The Lord said, I am Jesus." He's King of kings and Lord of lords. He is the only potentate! Now I'll build a little syllogism to fit Deut. 4:35 and 39 which makes a general statement that the "Lord He is God in heaven above and in the earth beneath and there is none else."

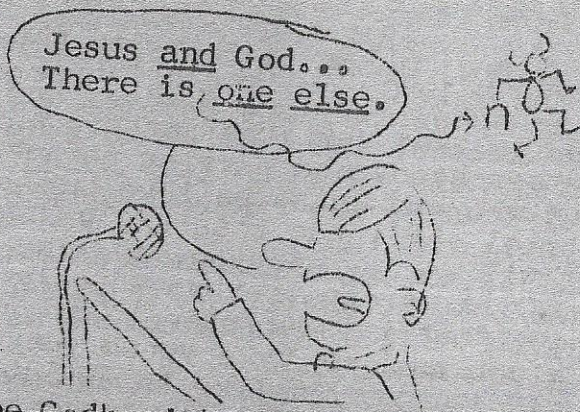
I believe that there was some statement made to the effect that Jehovah is possibly the name of the Trinity or the name of the undivided essence. "Lord" in Deut. 4:35 is "Jehovah" since it is written in capital letters. If Jehovah is the name of the Trinity or this one, undivided essence, then Jesus is the Trinity or the one essence. Deut. 10:17 says, "Jehovah is Kings of kings and Lord of lords." And we know who is King of kings and Lord of lords. That's the Lord Jesus Christ. There's only one Lord (Eph 4:5) and to us there is but one Lord; and that one Lord said, "I am Jesus" (Acts 9:5). Many people have it different but to us around WABC there's only one Lord and one God. The Lord, He is God and there is none else.

JESUS is God in Heaven above and there is NONE ELSE

So therefore we assume from that, since Jesus is Lord and there is only one Lord, that the name of Jesus could be fitted into Deut. 4:35, 39 and we could say, "Jesus is God in heaven above and in the earth beneath and there is none else besides Him." That would be funny if there were more than one persons in the Trinity! So we could do the same same with these others. Remember there's only one Lord, (Eph. 4:5), the Lord said, "I am Jesus" (Acts 9:5) Many people have it different. So "Jesus is God and there's no god with Him." (Deut. 32:39) "Jesus is God alone". Isa. 37:15, 20. This is referring to Jesus as God. (Note: This statement anticipated Jackson's later attempt to offset this with a Scripture referring to the human nature of Christ) Jesus said, "I am God and there is none else."



The Godhead According to Moses



The Godhead According to Jackson



## Jesus is the Everlasting Father

And now I shall go on. Do I have time? We have been asked to produce a scripture where the Father came into the world and became incarnate. I submit that scripture now as Isa. 9:6 and await to see what my opponent will do with it. No doubt he will have some type of nefarious scheme in mind. (All of the bad qualities taken off of "nefarious") If he can do that, "Unto us a son is born, a child is given and the government shall be upon His shoulder..." (None doubt that this was Jesus) ...One of His titles in this verse is "the mighty God". Expositors have fought to strengthen that word so that this one God isn't just somebody like a "mighty hero", but on the other hand some of these same expositors have sought to water down "everlasting father" in the same verse. It will be interesting to see the kind of watering down we'll be treated to tonight. (Note that later Jackson fails to even attempt to explain this, but merely will cite the meaningless literal Hebrew idiom "Father of eternity.")

Was this a misfulfilled prophecy? According to our opponent here the eternal Son ended up coming! Isaiah said the everlasting Father would come. Was Isaiah telling the truth? And who's right Isaiah or some of the church world who say the eternal Son showed up? Or did the everlasting Father change His mind in between time and decide not to come? If He looked at somebody who looked like me, that might have made Him change His mind!

## Summary of the Absurdities Trinitarianism Leads to

I will in closing draw this illustration of the Trinity on the board. This is one God the Father, Son and Holy Ghost. There's three triangles; yet only one. But one triangle doesn't end up talking like this:

As far as I'm concerned there's only one triangle "C".

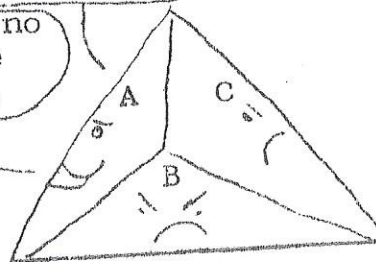
Paul →



I'm the triangle and there's none else.

But "B" you're the only true triangle.

There's no triangle with me.



Who is God the Father?  
The Holy Ghost is the Father of Jesus as Man

Just who is Jesus Christ's Father, and why is He a Son? We're trying to state the reason. And I refer to Luke 1:35, a verse our opponent quoted. And who are we to believe Luke to Augustine; Gabriel or Athanasius? Gabriel said, the reason why He was called Son is because "the Holy Ghost will come upon you, and the power of the Highest will overshadow you." If my opponent would only read the first chapter of Luke, He would see that it's written in synonymous parallelism where one element is given another synonymous part. The Holy Ghost and the Power of the Highest are synonyms like in Ps 139:7 where the presence of God is identified as the Holy Spirit by synonymous parallelism. But Luke says,



"THEREFORE that Holy thing which shall be born of thee shall be called the Son of God." Not because He was begotten in eternity, but because He was begotten of the Holy Ghost in the womb of Mary in the little town of Bethlehem. (see also Matt. 1:20)

### The "Ten Minute (or second?) Empty Log"

Heb. 1:5 says, "Thou art my Son, this day have I begotten you..." "I will be to Him a Father and He will be to me a Son." As man He was a Son, the babe in Bethlehem, the sacrificed lamb; as God His goings forth have been from old, from the days of eternity. (Micah 5:2) So there's a group of passages which talk about the pre-existence of Jesus. They talk about Jesus as God. Where is the Scripture where Jesus was Son before He was born? And were you a Son before you were born? And do you know a man as old as His father? If so he's a strange individual. There is a man named Robt. Ripley who wants to put him in a trailer and take him around the country.

### Concluding Remarks

Now in my next speech I will be showing why I feel further that Jesus is the Father and commenting on some of these things that Mr. Jackson has to say about this. So I conclude my remarks at this point.

### Note:

It is unfortunate that Mr. Jackson was so confused by this speech that he spent only a little over five minutes answering any affirmative points in it. This was scarcely a full page. He rather switched to the affirmative as quickly as possible in a futile attempt to pile more points than could be possibly answered in 30 minutes. Hence the speeches of Mr. Jackson are more properly called Jackson's third and fourth affirmative.

The material where Mr. Jackson is actually answering anything is bracketed. Actual timing from the tapes showed that this was little over five minutes in a 30 minute speech.



## MR. JACKSON'S FIRST NEGATIVE (OR THIRD AFFIRMATIVE?)

Ladies and gentlemen, gentlemen moderators, Mr. Ferguson!

It is indeed a pleasure to come before you this evening, to see so many smiling faces and so many Bibles, pencils and paper. We're delighted to gather together in this session of reasoning. As the prophet Isaiah indicated in Isa. 1:18, "Come now let us reason together, saith the Lord."

I want to make one comment, and I certainly do it with kindness. I know that both Mr. Ferguson and his kind moderator meant nothing but a compliment to me when they called me "Pastor Jackson", but I prefer not to be called that for the simple reason that I am not a pastor. A pastor in the Bible is the same thing as an elder. Their qualifications are given in the Bible in I Tim 3 and Titus 1. There are physical qualifications which I do not possess hence, do not wear that designation. But again I say, I understand that they meant me nothing but a compliment and I reproach them not for that.

### Jackson's Smokescreen and Backwards Charge to Affirmative

I want to preface my remarks in the very beginning here by saying that for the last five or ten minutes of his speech, Mr. Ferguson spent his time barking at an empty log.<sup>1</sup> For the simple reason that I do not believe in the eternal Sonship of Jesus Christ. I believe He became a Son when He was born of the virgin Mary. Hence, you are wasting your time addressing yourself to that particular philosophy. That is known as Nicean Trinitarianism. I do not subscribe to it. I maintain that the second person in the Godhead is eternal. At the very same time when He became flesh, when He put on humanity, it was at that time He became the Son of God. And hence you may simply dismiss the remainder of your arguments directed in that particular vein.

I was amazed actually, ladies and gentlemen, because he spent fifteen or twenty minutes of his time answering the same arguments that he had the last thirty minutes of last night to answer!<sup>2</sup> But the truth of the matter is, he was so rattled last night that he hardly knew whether he was coming or going. And hence needed the privacy of his own home to patch up the job that he did in his final speech last night.<sup>2</sup> And that's the reason he kept rehashing. He was supposed to be in the affirmative tonight! Whereas he spent the majority of his time in the negative again. That doesn't disturb me, because I'm in the negative tonight and where he leads, there will I follow and pursue him; and you can count on that Paul.

### Separate Pronouns are always Separate Persons

Now he said there were a number of lists of threes in the NT. Of course this was again supposed to be a refutation of all the passages I introduced last night in which were mentioned the three persons in the Godhead. Such as the baptismal account in Matt 3:16, 17ff, and in Matt. 28:19, and in II Cor. 13:14, the passage he alluded to tonight, and many other verses which mention the three persons in the Godhead. He therefore proceeded to answer the argument by saying that there are lists

<sup>1</sup> More like ten seconds, see p. 41.

<sup>2</sup> Eight or nine minutes by actual timing from the tapes was spent reviewing material Mr. Jackson had failed to face the night before. None of it was any new line of argument as Mr. J. implies. Go back and read pp. 32-35 and compare it with the night before. J. shouts "charge" and runs the other way nearly slipping into the affirmative to avoid having to face my own affirmative material.



in the NT that mention three characteristics or three qualities which do not necessarily refer to different persons. Well I recognize that! To not do so would be naive on my part. I recognize the fact that there are phrases that refer to the saints of God who are called, to the saints of God and those called. The very same class of individuals ~~men~~ under consideration.

But the question is: when we have three individuals mentioned in the same passages that are referred to as "I" and "thee" and "He", personal pronouns, do they refer to persons or do they refer to qualities or attributes. And that's what this thing is all about. He says when you see the pronoun "he", you can't tell whether it's a person or a quality.<sup>3</sup> And I maintain that you good people in this audience know more about English grammar than that. And that kind of stuff will not suffice as arguments as far as this discussion is concerned.

#### Attempt to Regain Lost Article Rule by Making Up a Fake, "Homemade" Greek Rule

Now I made the argument last night on Matt. 28:19, based on Granville Sharpe's rule as found in Dana and Mantey's Manual Grammar of the Gr. NT, that the article, that is the "the" found before Father, Son and Holy Spirit in Matt. 28:19 indicates three persons. Well he came back and said, "Not necessarily." "Why", he said, "I've found a parallel to that." And this was the parallel, and I'm going to answer this because it obviously made an impression on the minds of some.<sup>4</sup> And he tried to really work it again tonight. So I'm going to show you exactly what he has. He introduced examples, basically all the same. One of them came from the 1st chapter of Revelation where the Bible says, "I am the alpha and the omega". Now he said, "Look here". That's right. They refer to the same individual, as far as that particular verse is concerned. Well doesn't that violate your rule? Not at all.<sup>4</sup> Why? Because it is clearly indicated in the context of this verse that both the alpha and the omega both modify the singular pronoun "I". Now let's go over there to Matt. 28. The Record says, "The Father, and the Son and the Holy Spirit."

Now what Mr. Ferguson needs to do is to come up with an "I" there where some one said, "I am the Father, the Son and the Holy Spirit." And he'll have a parallel then. But he doesn't have one now. These obviously here are compound qualities modifying the pronoun "I". There is no "I" in Matt. 28, simply the Father, the Son and the Holy Spirit; hence, Sharpe's rule obtains here. They are Father, Son and Holy Spirit, Persons and therefore three separate individuals. Now come back and reply to that!

#### Jackson Gets Tangled Up in the Vine and Branches Again

And then in replying to my argument, particularly with reference to the husbandman and the vine, wherein I showed there was a distinction between the two, (everyone who heard the allegory would understand it as such), he came back and introduced a number of figures of speech in which Jesus is represented as one thing here and another thing

3. No such statement was made. I continually made reference to the dual nature of Christ in explaining the pronouns (see pp. 8, 24, 33, etc. etc.). I cited Prov 8:16 where a personal pronoun modifies an attribute (p. 31).
4. Jackson hadn't touched it the night before thus indicating who needed their home!! Read pp. 5, 6, & 35 where the original rule is cited and see if any of this stuff was part of it.



there and he said, "Now can't you see he can be the husbandman and the vine too?" Not at the same time He can't.

Heb. 8:4 used to Refute 8:3 and 9:14

And he introduced a number of examples and all of you will remember it. He said, "Why Jesus is the priest and the lamb at the same time. Why he said when he was offering Himself up on the cross, He was acting as a priest. Now, Mr. Ferguson, was that a blunder or was that just a slip or did you not know any better? Ladies and gentlemen get your Bibles and look with me in Hebrews 8:4.

And don't forget this, Heb. 8:4 says, "Now if He were on earth, He would not be a priest at all."<sup>5</sup> Jesus was not a priest on earth! And Heb. 8:4 said it! And in the seventh chapter of Hebrews the writer outlined the reasons why He couldn't be a priest on earth. He came from the tribe of Judah, as to which tribe Moses spoke nothing concerning the priesthood. But he said that Jesus was on the cross acting as a priest offering up Himself, and in so doing he contradicted Hebrews 8:4. Now boys, you remember Heb 8:4 and ask him about it in class tomorrow. (laughter)

Argument on II Peter 1:1 not Understood

He made another argument, and I didn't get the scripture. Perhaps he'll bring it up again, but the gist of it was that God is a savior. (note 6) And I do not deny that, I do not deny that God is a savior. I do not deny that Christ is a savior. Does that prove that God the Father and Christ are one and the same person? Absolutely not! I am a man, Mr. Ferguson is a man. Therefore we are the same person. Now that's his logic and it's just as full of holes as a strainer. Now you've got to come up with something better than that, Mr. Ferguson.

Shadow Boxing over John 10:30, a Verse Never Used!!!!

And then he cited A.T. Robertson's Word Pictures in which Robertson said when the word "one" when neuter refers to essence and not to person! And when in the masculine gender, has reference to person and not to essence. And then he quoted Gal. 3:20 (which by the way is my verse, I introduced it last night. He accused me of quoting only half of it, but I believe you'll find I quoted all of it, because I used it to emphasize the oneness of God. Now he said that "one" is masculine. Well there are times when the word "one" is used with reference to God, when only one person in the Godhead is under consideration.<sup>6</sup>

But I want you to know when he quoted Robertson on this, he committed theological suicide. Take your Bibles and turn with me to John 10:30.

This is one of his sugar sticks, but I want you to see that it's going to become as bitter as wormwood in his mouth. John 10:30 says, "I

5. Another "tid bit" he worked out at home from my remarks the night before (see p.10). Note that on p.34 I cited Heb. 8:3 and 9:14 which say Jesus was ordained as a priest to offer gifts (i.e. Himself) J. has answered his own point. 8:3 says, "if he were" not "when he was".

6. Not so, see p.36.

7. See pp. 6 and 18 where only half of verse is cited to support med. arg.

8. See p.2 where Jackson introduced Gal. 3:20 and James 2:19 as not referring to specific persons but to Deity as a whole!!!! All this talk about John 10:30 is to mask his defeat on these Scriptures which wiped him out. (see p.36) and re-read Gal. 3:20 and Jas 2:19 and try to fit J.'s interpretation in that they only refer to one person in the Godhead.



and the Father are one." He uses this verse to teach that Jesus and the Father are one person.<sup>9</sup> He turned right around and cited A.T. Robertson where he said that when the Greek word for "one" is the neuter gender, it refers to essence and not to person. Now Mr. Ferguson, tell me is the word one in John 10:30 masculine or neuter? (Ferguson: neuter) Thank you!!!

Now what did he cite from Robertson? Robertson said when one is in the neuter it refers to essence and not to person... Hold my time just a second while I fix this thing (microphone) here... (voice from somewhere in the audience: "It's a curse!")

Now did you get that point ladies and gentlemen. He cited Robertson that when the word "one" is in the neuter gender it refers to essence and not to person. He has just admitted from his own mouth that in John 10:30 it's in the neuter. Therefore don't come up here and use John 10:30 "I and the Father are one", to prove that there is one person because you've already admitted that it's neuter gender. You've already cited Robertson to prove that when it's neuter gender it refers to essence and not to persons. Therefore, this kills your argument on it. (note: What argument?????????) And I wonder what your barethren, who've been using this as an argument for one person in the Godhead, are going to think of you when you've surrendered the ground that they've been defending, for these many years. There goes John 10:30 down the drain. (light laughter)<sup>10</sup>

#### Jackson's Only Attempt to Wiggle Out of His Polytheism

Then he said, "I'm going to make a syllogism." Well, you need to practice up on your syllogisms because your conclusion was not related to your major and minor premises. He says Jackson says, "The Father, Son and Holy Spirit are God." Jackson says, "Father, Son and Holy Ghost are three persons or individuals. Therefore, you've got three gods. Now that conclusion does not follow from those premises."<sup>11</sup> Here's how the conclusion should be rendered. Father, Son and Holy Spirit are God, yet, Father, Son and Holy Spirit are three persons. Therefore, three persons are God.

#### Jackson's Jet: A Neat Supersonic Sidestepping of Ferguson's Affirmative Arguments

Then he began to cite passages which deal with the oneness of the Godhead like those I read last night. I told you that the Bible very clearly teaches that there is only one God. The word "one" means "one" essence, but when the Bible speaks about personalities involved, plurals are used and I cited a number of passages which indicated that.

In Deut. 32:39 the Bible says, "There is no God with me." If you'll look two verses back to verse 37, you'll see that the God of heaven was contrasting Himself with false gods and it had no reference whatsoever to the Godhead as such.<sup>12</sup>

<sup>9</sup> Where? A few paragraphs ahead J. says I believe statements like this refer to human and divine natures of Christ!! Why all this "refutation?"

<sup>10</sup> It is truly admirable the ease with which Jackson takes this unoccupied fortress. It is prob. his best performance of the debate!!!

<sup>11</sup> His only reply is to say, "It does not." Note no evidence is offered, re that he just got through saying the verses refer to the God-

<sup>12</sup> What confusion! / See pp. 2 and 5 where Jackson repeatedly states these verses refer to the essence and nature of God!!!



In Isa. 37:15 he cited a passage where the Bible said Jehovah is alone. Well I don't deny that! But I maintained last night that the word "alone" had reference to the essence of God. I read John 8:29 where Jesus said, speaking of the personalities within the Godhead, "He that sent me is with me; He hath not left me alone." Now you want to say "alone", I'll say alone! But let's define which alone we're talking about.<sup>13</sup>

He also quoted Isa. 45:20 which indicated that there is no other God than Jehovah, with which I heartily agree, but if you look right here in the very same verse, you'll find that Isaiah was contrasting the true God with false gods. He talked about those who made themselves graven images and carried around their little wooden gods and hence, again there's no reference to the Godhead as such in the passage.

He cited I Cor. 8:6 where the Bible says there's one God, the Father. Now let's read it a little further. One God the Father and one Lord Jesus Christ! How many is that? (Jackson pounds the pulpit and his mike comes flying off) (laughter)

Then he came to Ephesians 4:5 where it says there's just one Lord and again quoted part of the verse. The same context also says there is one Spirit and one God. And if he didn't involve himself in enough difficulty by citing that passage, he went so far as to say that the word "one" was numerical. Well let's just look at it. One Lord-One God-One Spirit. He says the word "one" is numerical. I think I learned in first grade that one, plus one, plus one, is three. Not three Gods, Three persons in the one God.<sup>14</sup>

#### Jesus Christ's Little Known Son: Eternity

Then he quoted Isa. 9:6 where it says that God became flesh. That's a prophecy about Jesus Christ. Well, I don't deny that. I don't deny it at all. God did become flesh. The second person in the Godhead. The person in the Godhead according to John 1:1 who was with God. Sure He became flesh. Now what you have to do is to prove that that was the individual referred to in the NT as the Father. And he said, "I wonder what Jackson is going to do in his nefarious way about that." Nefarious or no, I admit the fact that the second person in the Godhead became flesh.

And then he said Isa. 9:6 referred to Jesus as the everlasting Father. And he said, "I wonder how Jackson is going to water that down." Well I'm not going to water it down, but the Hebrew phrase means the "Father of eternity" and the American Standard Version in the footnote renders it that way. It does not mean he was the Father of Himself or that he was the son of Himself, but that He was the Father of eternity. Father in a sense, "Yes", but not his own Father. And I didn't water it down, but there are 101 scholars who translated the American Standard Version whose scholarship Mr. Ferguson would well envy. They translated it that way in the footnote. Now I've already mentioned the fact I do not adhere to the eternal sonship of Jesus.

<sup>13</sup> See p. 13 for my answer to this which was never broken down or dealt with at all!

<sup>14</sup> See pp. 38 and end of my next speech for the refutation of this by the simple fact that the Lord is God and the Lord is that Spirit. (I Cor. 3:17; Ps. 100:3, etc.) This was never challenged by J. Actually in declining to take "one" as a compound one as most trinitarians he gives up any chance he had to explain the passage.



# Jackson Changes Subject FAST and Begins Laying Affirmative Arguments as Fast as He can for Dear Life!

(John 14:23, John 17:11)

Now let me lay down some basic arguments, ladies and gentlemen. I assume that you all have a basic knowledge of English. Hence, I'm going to call our attention to some verses based on grammar constructions which will show a distinction between the persons in the Godhead. In John 14:23 Jesus said, "If any man love me, he will keep my word; and my Father will love him, and we will come unto him and make our abode with him." John 14:23.

In John 17:11 Jesus praying said, "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we (plural) are one." (Note: I used this verse as an affirmative verse. Where is the reply???) In John 17:21 Jesus said, "Neither for these only do I pray, but for all them also that believe on my through their word; That they may be one; as thou, Father, art in me, and I in thee that they may be one in us (plural)"; Notice these passages: John 14:23; 17:11; 17:21. "Our", "we", "us", plural pronouns! Now Mr. Ferguson says that these have reference to the two natures of Christ. His Divine and fleshly nature. (Down the drain goes a whole page on John 10:30; note)

Now let's just see. In John 14:23 Jesus said, "We will come and make our abode." Does that refer to both the Divine and human natures? Was Jesus Christ in the flesh going to make His abode in (sic!) someone? Why of course not! The passage has nothing whatsoever to do with the fleshly nature of Christ per se, only as it involved Him as a person, being separate and distinct from the Father.

Prepositions as Proof: "From" in John 15:26; "With" in John 16:27

Now let's look at a few prepositions which show distinctions in the Godhead. "But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of me." (John 15:26)

John 8:38, "I speak those things which I have seen with my Father." John 16:27, "I came forth from the Father." John 1:1, "The Word was with God." Now I want to take just a second on that. The term "with" in this passage is the Greek word "pros". It is a unique word. It literally means "face to face with". That verse may be translated literally in this fashion: "In the beginning was the Word and the Word was face to face with God." And "the Word was God." Now he cited a number of verses last night from the OT, from the book of Job and the book of Psalms where God said He was with His strength and with His wisdom, and he said, "There not two persons involved there."

I went home (Note: "He needed the privacy of his own home..") and checked those passages out in the Septuagint, which is a Greek translation of the OT. And in not one single instance was the word "pros" found. (Note: He forgot to check I John 1:2) The Greek term in the Septuagint was "para". But this a unique term. The Word was "pros God". The Word was with God. Now let's make a syllogism. He's beginning to like syllogisms a little. No.1 the Word was with God. No.2 the Word was God. No.3 therefore, God was with God. God the first person was with God the second person, who was known as God and the Bible says in verse 14:15. See p.128 where I cited Psalms 107:20 where God's power (word) comes th from Him and heals; yet is not a separate person from Him. My if the Holy Ghost was the power of God was never challenged!



that this second person who was known as God, became flesh and dwelt among us.

Conjunctions" "both" in II John 9 and "also" in John 8:19; 5:30 (answered on pp. 13, 21)

Now let's look at some conjunctions, II John 9. The Bible says, "Who-soever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching hath both the Father and the Son." Do you know what "both" means, Mr. Ferguson?

In John 5:30 Jesus said, "I seek not mine own will, but (a contrasting conjunction) the will of Him that sent me." In John 8:19 the Bible said, "Ye know neither me nor my Father: If ye knew me, you would know my Father also." "Neither", "nor" "and", "also" conjunctions and an adverb showing distinctions between the personalities. In the English language as well as in Greek you have three persons. The first person, the second person, and the third person. The first person speaks, the second person is spoken to and the third person is spoken about. Now let me show you how this rule applies to the persons in the Godhead.

Argument from Personal Pronouns (Heb. 1:5; John 16:13)

In Hebrews 1:5 the Record says, "This day have I begotten (the first person) thee (the second person-spoken to)" You have the first person speaking and the second person being spoken to. Two persons involved here! In John 16:13 the Bible says, "When He, (third person) the Spirit of truth is come." So God is referred to in Heb. 1:5 as the first person, the second person of the Godhead is referred to in the second person, and in John 16:13 the Holy Spirit is referred to in the third person. One, two, three. Again I ask, do the rules of English language mean nothing to us, ladies and gentlemen? Seems to me we ought to be able to see that.

p. 30,

Distinct Separate Actions (answered on p. 32, 33, etc.)

Let me show you some other points with reference to this matter. Let me show you some actions that show distinction between the persons in the Godhead. John 3:35 the Bible says, "The Father loveth the Son." Does that mean one manifestation loves another manifestation? John 14:10 the Bible says, "The Father abiding in me...doeth the works." Does that mean one manifestation abiding in another? Then He said in Matt. 11:20 "All things have been delivered to me of my Father." Was one office delivering something to another office? The Bible says in John 17:5, "Father, glorify thou (second person) me (first person)." Was one office glorifying another office? I showed you the inevitable consequence of that last night. Jesus said if He glorified Himself His glory is nothing. That's what Mr. Ferguson teaches. (pp. 23, 29)

The Equality of Christ with God and His Exaltation (Phil 2:6-9)

In Phil 2:9 the Bible says God exalted Christ. And certainly that was not one office exalting another office, but rather persons were involved. Let's see how comparative terms show distinction. In John chapter 5 verse 18 the Bible says, "Jesus called God His Father making Himself equal with God." Of course that refers to His Divine essence. He was equal with God. Was He equal with Himself? That language would be absurd!

Then in Phil. 2:6 as well as John 14:28, we have a reference to Christ in His humiliated state, in His fleshly state. In Phil. 2:6 the Bible declares Christ "counted not being on an equality with God a thing to be grasped." Does that mean He counted not being on an equality with Himself a thing to be held on to, but rather emptied Himself from Him-



self?

## Plural Nouns and Verbs Prove the Trinity: John 10:30; 14:28; Gen. 1:26

Then in John 14:28, Jesus speaking of His human state, said, "The Father is greater than I." And there must be a distinction drawn there. Again in John 10:30 let's notice the plural verb. Jesus said, "I and the Father are one." I shouldn't take my time to refer to this because he's already cooked himself on this by quoting Robertson, but I'm going to anyway. The passage does not say, "I and my Father am one." That is singular. "I and my Father are (plural verb) one," Neuter gender, of one essence. Mr. Ferguson has been so busy all these years looking at the "one" that he forgot to look at the plural verb behind it! Take a look at it.

Now I want to call your attention to a couple of other points in the OT. First of all in the book of Genesis, in the very first verse in the Bible, there's an intimation of the Trinity. The Bible says, "In the beginning God created the heavens and the earth." The word "God" in that passage is the Hebrew word "elohim"; and it's plural, a fact that I believe my opponent will not deny! Furthermore the record says in Gen. 1:26, "Let us make man in our image and after our likeness." The Bible further says in Gen. 3:22, "Man is become as one of us." Isa. 6:8 is another passage.

### Mis. Passages from the OT

Now let me call to your attention a few passages in the OT, a few passages which show distinctions in the Godhead by referring to one person who is called Jehovah and then another person who is called Jehovah. For example look at Isa 44:6. Read it, "Thus saith Jehovah king of Israel and His Redeemer Jehovah of hosts, I am the first and the last and besides me there is no God." Any person with an elementary knowledge of grammar knows that there are two persons in that passage called Jehovah.

Again we have such passages as Psalms 16:8, "I (who is that?) beheld the Lord always before my face." "I", the apostle Peter says in Acts 2:25, refers to Christ, the one beheld was God, the Father. (Acts 2:25: "David says concerning Him, 'I beheld the Lord always before my face'") And the word always means "throughout all time". Therefore you have two persons involved there throughout all time.

Again Zech. 11:13 is a prophetic passage with reference to Christ. "So they weighed for my hire, (that's Christ's) thirty pieces of silver. And Jehovah said unto me, Cast it to the potter." Again in Psalms 110:1, "Jehovah said to my Lord, 'Sit thou at my right hand.'" Isa. 53:6 "Jehovah laid on Him (Christ) the iniquity of us all." Notice my friends in Ps. 2:2, 3 "The kings of the earth set themselves, and the rulers take counsel together against Jehovah and against His anointed, saying 'Let us break their bonds asunder, and cast away their cords from us.'" Thank you.



## MR. FERGUSON'S SECOND AFFIRMATIVE

Mr. Jackson, you're a man after my own heart! I've very delightfully enjoyed this encounter. We're going to have a big time tonight taking each other's sugar sticks away! (laughter) And spoiling our great plans. I commend you, sir, for not accepting the doctrine of eternal sonship. I did realize that some people who were associated with the Church of Christ believed this. I had a nice passage from Alexander Campbell ready to spring on you, but you took that away from me. I rejoice that you took that away from me because here's another thing that we share in common. I've enjoyed reading from Alexander Campbell's works. I've found him to be a worthy scholar.

Now I'm going to go back through the points that Pastor Jackson has said and meet them and if I have time I'll bring some of my own in. Perhaps I'll have to cut some short. I'll take only what I feel to be the strong ones because I must add in some extra material on the end. So I may cut it short when I hear the five minute call.

Plurality in Psalms is Prophetic Reference to Dual Nature of Ch.

Now the first verse I will take is Ps. 2:2,3. In fact he read three or four verses from the book of Psalms. One thing that we should note about Psalms is that they are prophetic. One of the basic things that Jesus taught in Luke 24:44 that the things that were spoken of Christ in the Psalms must be fulfilled. So these are prophetic verses referring to a NT day. Now this second Psalm particularly is a point in question. This verse that he read (vs 1-3) is quoted in Acts 4:25, 26, and those heathen that are raging saying, "Let us break their bonds asunder" are interpreted by the early church to be the people who crucified Jesus. So I gather that this is a prophetic Psalm and that God let David listen in to a conversation which would occur in the NT period. This is not my personal belief, this is the belief of the NT. In Acts 4 they quote, "Why did the heathen rage, and the people imagine a vain thing." "They (the heathen in Ps. 2) stood up against thy holy child Jesus." (He does not believe in the eternal Sonship!) Now as far as "their" bonds are concerned, the plural words here, I will group all the plurals together when I get to Gen. 1:26 and deal with them as a group to save time.

Conversations in Ps. 2:7, 110:1 (Heb. 1:5) Zech 11:13, etc.

But conversations like Ps. 110:1 and 2:7, "Thou art my son, this day have I begotten thee." He mentioned that under Heb. 1:5. So I'll take care of this now. Both of these Psalms are referring to the NT period. Ps. 110 was, we presume, spoken at a time at which the Son was not seated on the right hand of the Father, and this was while He was down here on the earth. It says, "The Lord (Jehovah) said to my Lord, 'Sit thou on my right hand until I make thy enemies thy footstool'". Now let me say this: The Father would not be sitting together with the Son for millions of years and suddenly turn to him and say, "Son, sit down here at my right hand". This was spoken at the New Testament era and we could quote verses to substantiate this. Heb. 10:12 said that when He had offered up a sacrifice, He sat down at the right hand of the Father.

Jesus as God is either the Father or the Father is a Braggard  
(Ps. 110:1ff.)

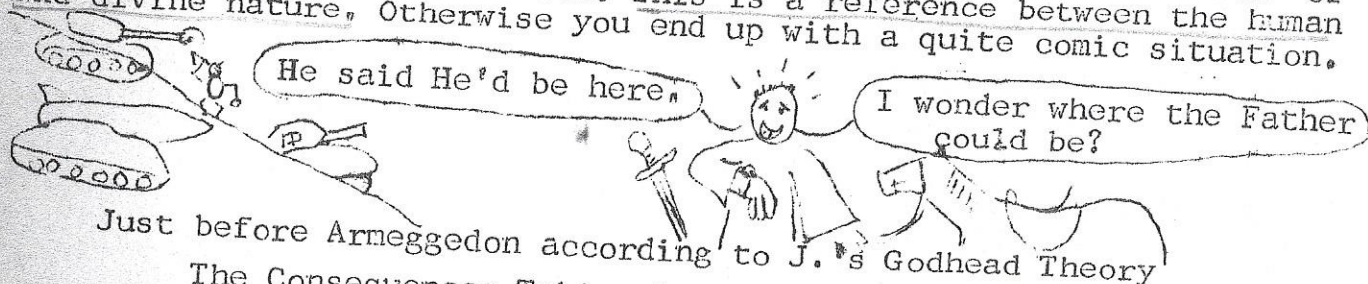
Now some people will doubtless want to know about the word "right hand". And I note that there are a couple of problems here for the doctrine of the Trinity because the Father tells the Son, "Sit down



here son! I'll take care of all your enemies." Then in Rev. 19 who is it that shows up and defeats all the nations on one horse without a sidesaddle? Jesus had said you're gonna see the Son of man coming, seated on the right hand of the power of God. (Matt. 26:64; Luke 22:69) I will show you this is not to be interpreted literally later. But here's a problem for the doctrine of the Trinity, because where does the Father come in at?

The nations are slain with the sword of Him that sat upon the white horse. (Rev. 19:11-22) Isa. 63 described the same thing and he said, "My own arm wrought salvation." (v. 5) "There was no one with me," (vs. 5) In verse 5 He said that, "I wondered that there was none to help." You know why He wondered? Obviously because the Father had said years ago, "Sit down at my right hand till I take care of everything!" He wondered where the Father was! (Laughter) The Father didn't show up. So He looked at His watch. And the tanks were closing in on this side and the tanks were closing in on the other side. He said, "Father, come on hurry up!!!" He got tired of waiting and said, "Mine own arm wrought salvation." "I treaded the winepress alone." (Isa 63:3,5) and "I did it all by myself." "with the sword that cometh out of my mouth," (Rev. 19:11-22) How do I interpret that? I interpret that as Jesus as God and Jesus as man.

Friends, I want to tell you tonight that Jesus as man could only whip about three of the best people in the antichrist's army. Probably four would be able to get him down. But Jesus as God does it with both of his hands tied behind his back. This is a reference between the human and divine nature. Otherwise you end up with a quite comic situation.

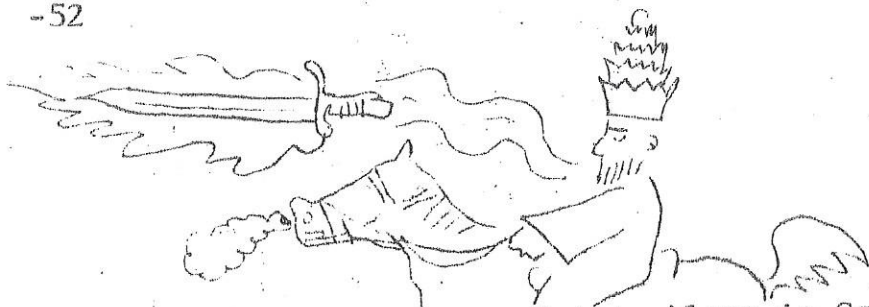


Just before Armeggedon according to J.'s Godhead Theory

The Consequences Taking "Right Hand" Literally Lead To

Then John 1:18 says He's in the bosom of the Father. It's a pretty good trick to be in the bosom of the Father, on the throne, and on the right hand of the throne (see Heb. 8:1) He's gonna have to be the Indian rubber man to do that! And even in this Ps. 110:5 it says in vs. 1 "Sit on my right hand" (i.e. the Father's right hand) and then v. 5 says "Well let me get a fella up here. Bring a chair, Joseph. We're going to have a demonstration here tonight. Joseph is going to be Christ. You're going to have to use your imagination to think this guy is Christ. Sit down Joseph! Sit down at my right hand here Son! I'm going to take care of all those enemies. Just sit here. Don't you get up on that horse over there! But you just sit right here. And the Lord at your right hand is going to take care of everything! But you just sit right here. And the Lord at your right hand is going to take care of everything son. You see that lord over there at your right hand? (Joseph: No, I don't see anybody over there!!!!) But Ps. 110:5 the Father said, "The Lord at your right hand is going to strike thru kings." Now here's the trick. Somebody wants to know how can Jesus sit on His own right hand. Well one thing I want to know is how can Jesus sit on the right hand of the Father, and the Father by on His right hand? We'd be here all night trying to pull that trick. We'd be like the tiger's going around the tree. They made butter! (laughter)





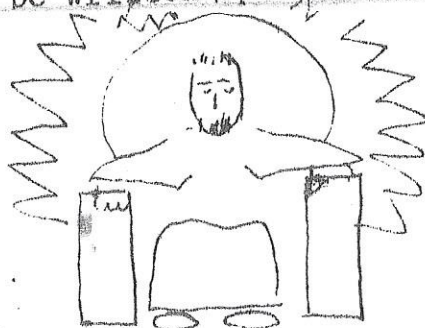
Rev. 19:11  
Matt. 26:64

Jesus, a Solitary Being, Alone is Seated on the Right  
Hand of Power. How many persons do you see? (see pp. 37, 51)  
Only One Person Sits on God's Throne Proving He is One Person  
(also answer to Isa 44:6)

Now here's another thing that I will show, although it wasn't brought  
in. Another thing that leads me to believe that right hand is figura-  
tive is that various verses in the book of Revelation says that Jesus  
is sitting on the throne of God. Rev. 22:2,3 says that there was the  
throne of God even (as it ("and") may be translated) the Lamb. "And"  
may also be translated "even". This is something our friend Mr. Jackson  
must take into consideration on Isa. 44:6.

Now this verse (Rev. 22:2,3) didn't say, "They shall see their faces,  
but "they shall see His face". It didn't say, "They shall worship them  
but Him", and "His name (singular) shall be written upon their faces."

Rev. has Jesus on the throne. Heb.  
8:1 says He's sitting on the right  
hand of the throne of God. Now that  
is a pretty good trick if you can  
do it! Unless, of course right hand  
is a figurative term contrast the  
two natures of Christ. I quote from  
Moule's Idiom-book of the NT which  
says expressions such as hand are  
pure Hebraisms and should not be  
translated into English except by  
some phrase denoting power, etc.  
Otherwise how are you going to have  
Jesus sitting on the throne of God  
and on the right hand of the throne?



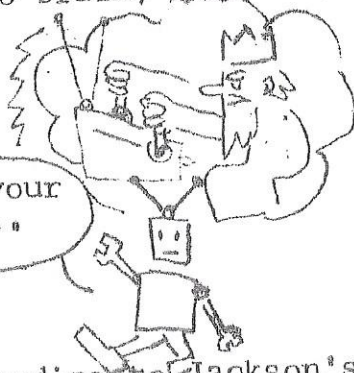
Jesus Christ on the Right Hand of  
God (Rev. 22:2,3) How many persons  
do you see? Do you need glasses?

Conversations and Personal Pronouns are References to Human  
Nature of Christ or He would be a Sub-human Robot.

All the conversations pertain to Jesus as man and Jesus as God be-  
cause Jesus as man has got a separate human consciousness. Otherwise  
He would be a zombie or a robot or something with no brain, remote con-  
trolled by the Father. "I'll move

Him up to Galilee here... ("Ferguson  
imitates Jackson's phony Father run-  
ning the controls) (laughter) (Fer-  
guson pretends to move levers back  
and forth) He had a separate, human  
consciousness and therefore a cen-  
ter of awareness which could be  
referred to as "I", but the refer-  
ence is to Jesus as God and Jesus  
as man. He was a man in all points  
like as we are. (Heb. 2:17) (note:  
Watch for an answer to this!!!!)

I come to do your  
will, Father....



Jesus as man according to Jackson's  
inadequate view of the human nature.



Now I've gotta hasten on. I want to get all these done!

-53

If Plural Words Prove the Trinity, then Almost Everybody is a Trinitarian.

Gen. 1:26. I'll take care of plurals referring to God as a group here at this point. "Let us make man..." This is a very interesting portion of Scripture, and he's also given us a number of other plurals. Some are in the OT and some are in the New. I'll have to remember them. I took them down as they were given. He has stated that he does not believe in three gods, and yet I find him accepting a polytheistic alternative in grammar rather than one that harmonizes better with monotheism. This makes him highly suspect in my mind that he has some polytheistic tendencies, and that he tends to move in ideas referring to two and three gods.

Now let me answer this point. What is the other alternative? Well, in Gesenius' Hebrew Grammar paragraphs 124, 132, and 145 this subject is searched out. I recently presented a paper on this before the Evangelical Theological Society discussing this subject as it is found in various Near Eastern languages such as Babylonian, Ugaritic, Aramaic, and so on. And I asked those people after my paper on the Hebrew use of plurals to strengthen the idea of the word and to show dignity and honor. Some of the best professors in Greek and Hebrew on the West coast were there. Of course the ones that translated the ASV, a lot of them are dead, so they weren't there. I asked those men if they would care to say a few words on Gen. 1:26 whether it's a trinitarian Scripture or not. There was not a soul that would stand up to defend this.

And I'll show you why. Hebrews use plurals to strengthen the idea of the word. And I'll show you some plurals that may be surprising to you. No doubt friends and good people, you did not know that Abraham was a Trinitarian! Now this is not common information. But let's take our good friends reasoning and look at Abraham. In Gen. 24:9, 51 the word "master" is plural and is used of him. Now this is a plural of majesty. Remember the Hebrew uses the plural for number but also for strengthening the idea of the word. The word "master" in the singular means "boss". The word "master" in the plural means "big boss". And that's a good example of this. Joseph's master is referred to as this in Gen. 39:20. Pharaoh the king of Egypt was also in 40:1. Saul is referred to as this plural ("lord" in I Sam 16:16). The word for "presence" in Hebrew is always plural. Esau is referred to with this word. Isaac, Abigail, Laban, Zedekiah. You'll have to do some concordance work on this. "Countenance" is also in the plural in Hebrew.

Now plural verbs are noted also. Now I might note that if we were Europeans, we would not have a problem with this. English people have a problem with this. But certain Europeans do not. European kings are accustomed to refer to themselves in the plural. In the German army you better address your officer as a plural. Of course these days the officers say "sir" to the men, but back in the old days they addressed them in the plural. If a Hebrew addresses you today and you're alone by yourself on the street he'll say "sholem alekem". That's plural for "you" in Hebrew. You look around and say, "Huh?" I don't see anybody here. You see he's using a polite plural of respect. Now this was not all together in this age. The pharaoh of the Amarna age, this is the time of Moses, were addressed in the plural. Arabic chieftens have sometimes been addressed in the plural. I found a number of them in Ugaritic which is a form of Hebrew related to Biblical Hebrew. Plurals of nouns, pronouns, verbs to refer to one individual are in this language.



## Jesus is Two Persons acc.to Jackson's Theory about Plurals

Now I will state some examples in the NT. According to Moule's Idiom Book There have been papyrus found in the NT period that used "we" and "us" in letters when the reference was to one single individual. Evidently it was an idiom at that time. Now we look into the Bible and we find some plurals in the Bible. For instance the one golden calf was referred to as elohim. Yet there was one golden calf. Jesus in Isa. 40 is the sheperd that's coming and it says concerning Him, "Our God (elohim) shall come" So Jesus, according to Jackson's reasoning is two persons!!!! I said all along this guy's a Nestorian!!! (laughter) (note: watch for the answer to this!) And he's given no attention at all to straightening this out. But the plural word for God is used with Jesus and therefore according to Jackson's reasoning Jesus is two persons!

## The Holy Ghost is Also Two Persons Acc.to J.'s Argument

Now Rev. 1:4, 5, 6 speaks of the seven Spirits of God sent forth into all the earth. These are the eyes of Jehovah according to Zechariah. The verb "sent" is plural. Seven lamps in chapter one and seven eyes in chapter five and seven spirits of God.  $7+7=14$ . We've got 14 spirits of God or is there one or how many is there???

I Thes. 3:1 Paul often used words like "we" and "us" in reference to himself. I Thes. 3:1 is an example of it. It says, "We thought it good to be left alone at Ephesus." "We" and even the word "alone" is in the plural here. And Paul, of course according to Jackson's reasoning is a trinity! And I'm saying to myself here, dear friends, because I'm self conscious and I project an image of myself and I do have self communion as I think about these points, and I'm saying, "Ferguson we're gonna have to get going or we're not going to be able to cover all these points."

I'll quote from Delitzsch one of the foremost scholars on Gen. 1:26. He says, "No other explanation is left therefore, than to regard this as a plural of majesty to strengthen the idea behind the word." I forgot about the golden calf. There was a plural verb used with the golden calf. (Ex. 32:4) "These be thy gods, O Israel, which brought (pl.) thee out of the land of Egypt." They were trying to exalt one golden calf. Daniel used the word "we" along with Himself. He said, "We will declare it's interpretation before the king." Dan. 2:36. And he was alone. No one else was helping him. Evidently, according to Jackson Daniel was a Trinity. He told God in the second chapter, "You've made known the vision to us." He received a private vision during the night. So Daniel was obviously a trinity!!!

## Plural Verbs in the NT are Sometimes References to Dual Nature of Christ (John 14:23)

The plural verbs in the New Testament are sometimes to be explained as references to the Divine and human nature of Christ. Of course Mr. Jackson didn't care for this. He wanted to know how Jesus as man could make an abode with us. There's a couple of ways. [Paul said, speaking of himself as a human to one of the churches, "I am with you beholding your order, I am with you in spirit." Another possibility might be perhaps there's a time gap in John 14:23. Jesus as God is going to come to us as the Holy Spirit. Jesus said, "I will not leave you comfortless, I will come to you." (v.18) Jesus as man making his abode may be a reference to the second coming of Christ, where Christ says, "I'm going to come and receive you to myself."

The Holy Spirit is the Spirit of Jesus (John 14:26, 15:26) And incidently the Holy Spirit is the Spirit of Truth. Mr. Jackson



read to us a number of verses about the Spirit of Truth. Jesus said, "I am the way, the truth, and the life." (John 14:6) Therefore the Holy Spirit is the Spirit of Jesus. He's going to come to us through His own Spirit." (Where is the answer to this or anything else you've been reading?; note)

Jesus Christ was Equivalent to Divine Nature  
not Equal to Another Person in the Godhead (Phil 2:6)

Now that I've take care of the plural words I'll go on. I'll take care of the equal with God scriptures. Of course stating the proposition that Jesus is in every way equal with God does not bother me as I could not feature Him as any less than God. It's a strange thing with God; you can't compare Him with anyone else. And I note a couple of things that I would call to your attention at this point. "Equal" is a mathematical term. In an equation one side of the equation may equal another side and it may be the same thing. Four apples equal four apples. It may be the same four apples. This word does not have to imply another person.

I note another thing. There is no article on the word "God"; and so therefore I would translate Phil. 2:6 as follows: "Who being the outward, visible form of what God inwardly is, He did not consider being equivalent to Divinity a thing to be held on to." (n: See J.'s answer!)

God made a geometrical portion of Himself visible on His throne. This was the "form of God". Greek scholars tell us that the word "form" means an outward, visible expression of what something is inwardly. God's form is what is visibly seen of Him. Last night we taught that this visible form got up from the throne and came down to earth, but God is still omnipresent. (Isa. 6; John 12:39-41). The Bible says, "No man hath seen God at any time..." but Jesus is the image of the invisible God. (Col. 1:15) He is what is seen of God. He's the visible representation of God. No man can see God in His absolute, inner essence; but God has made visible a geometrical portion of Himself. Not everything or His big toe would be larger than the spiral nebula. In the incarnation a visible portion of God gave up visible equivalence to Divinity, was made flesh and dwelt among us.

The next verse which hasn't been quoted (Phil 2:7) says, "He emptied Himself taking the form of a servant." Now is the "form" of a servant a separate person from the servant He became? "He was made in the likeness of man" Is the likeness of a man a different person from the man which He became? NO! Not at all!!!!

This is very careful language Paul is using here. I think he says Jesus was equivalent to Divinity so that He doesn't say Jesus stopped being God. He simply stopped exercising certain attributes of God and visibly possessing them. Some modernists teach that he stopped being God so that they can account for alleged flaws and mistakes in his life.

Many Greek Prepositions are Interchangeable

Now I want to tell you something about Greek prepositions which have been used and misused. It's very precarious to base theological cases on very technical meanings of prepositions especially in the Koine Greek of the NT. Moulton and Milligan's Lexicon in the preface, says, "An impartial survey hardly fails to lead us to the conclusion that laxer usage which is everywhere observable in later Greek (preposition: is everywhere observable and hardly justifies many of the overniceties of interpretations in which NT expositors have been apt to indulge."



I won't mention any names. (laughter from audience probably remembering Jackson's arguments such as "pros" must mean "face to face", etc.) Perhaps I might include myself. All the standard grammars state that you can't do this because so many prepositions are being used for one another.

"From", "through", "in" (Eph. 2:18, etc.)

We are told that when we have Greek prepositions such as "ek" (out of) dia (through) and eis (into), they show distinctions between the persons in the Godhead. Trinitarians say ek always refers to the Father, and eis to the Holy Ghost. But we find in Heb. 2:10 that dia is referred to God the Father. "It became Him through whom are all things and for whose sake are all things in bringing many sons into glory to make the captain of their salvation perfect through sufferings." This of course is a contrast between the two natures of Christ. (moderator: 5 minutes)

Well I'm going to the other material quick!!

Jesus is not Eternity's Father (Isa. 9:6)

Why do I think Jesus is the everlasting Father? He said the American Standard revisers put "Father of eternity" in a footnote. Well I'm glad you found this in the footnote. I hope it never gets into the text. (laughter) It shouldn't get into the text. They never intended to put it into the text. They just simply translated it literally as it stands in Hebrew idiom which doesn't make sense in English. This is bad because somebody that doesn't know Hebrew picks it up and interprets it in literal English idiom. There was never a passage in the OT where "Father of" meant originator of some abstract quality like "life". It just wouldn't make sense.

Actually the only way Hebrews have of saying "eternal" is by an "of" construction. Mountains of eternity are eternal mountains, days of eternity are "ancient days", gates of eternity are "everlasting gates". In the Hebrew NT everlasting life is "life of eternity". Father of eternity was the only way Hebrews could say "everlasting Father."

Answer to John 1:1 and Septuagint

By the way on this preposition in John 1:1 ("pros") Mr Jackson referred to the Septuagint. We're thankful for that. I realize that pros was not used as "with" in those verses in the Sept., because it's not used as "with" at all in the Septuagint. This meaning of pros is absent from that kind of Greek! Pros hadn't taken on the meaning "with" yet. But according to these two grammars that I have here the Blass-Debrunner-Funk and Moulton-Turner "para" and "pros" are being used interchangeably as far as their meaning "with" is concerned. So pros here in the first chapter of John has the same meaning as "para" in the verses I quoted in the OT last night. I'm aware of that, but I thank you for bringing it up anyway! It was a nice try!!!!!! (laughter)

Jackson's Father is an Unfit Parent

\* Why is Jesus the Father? Because He begot us, Isa. 53:10 says, "He shall see His seed." He's Father in creation. It says, "In whom all things were created." (Phil. 1:16, 17) The creator who formed us in the womb created all things alone, by Himself. (Isa. 44:24). He provides for us. He gives us things. He's the one that we come to in prayer. (Heb. 4:14-16) He watches over us as the chief shepherd and bishop of our souls. (I Peter 5:4) He chastens us. (Rev. 3:14) Heb. 12:29 says the "Spiritual Father" does this. He counsels us (Isa. 9:6). He warns and admonishes us,



(Rev. 3:19) He gives us food and drink (John 4:6:35) and medicine. (Isa. 61:1-3) He heals the broken hearted. He ~~comforts~~ and comforts us.

Now if there's another father that does anything for us that Jesus doesn't do, I want to see Him! What is there left for another father to do? Well I sure don't know because after all the things I read to you that Jesus does for us, there's nothing left for another Father to do! Col. 2:10 says we're complete in Him which is the head of all principality and power. (moderator: Two minutes) TWO MINUTES!!!!???? (Laughter) WHAT in all this mass of data I have in my notes can I pick to talk about in two minutes?

### Jesus is the Holy Spirit

Well, I'll go on and talk about the Spirit. Why is Jesus Christ the Spirit? II Cor. 3:17 says, "The Lord is that Spirit." There's one Lord. (Eph 4:5)! Well there's seven ones in here. But the Lord He is God. (Ps. 100:3) Who is God besides the Lord? (II Sam. 22:32) Nobody! There's not two persons! There's one Spirit! (Eph. 4:4) and the Lord is that Spirit. Jesus is the Lord. He said in Acts 9:5 that He was, Phil. 1:16 talks about our salvation by supply of the Spirit of Jesus Christ. Acts 16:9 also talks about the Spirit of Jesus Christ. It says in the Greek text they were forbidden to preach "by the Spirit of Jesus". God is a Spirit (John 4:24). We do not make a distinction between God and His Spirit or a man and his word or a man and his power or anything like that he possesses.

### Spirit of Christ and Holy Ghost are the Same

I'll throw one thing in here just for laughs! Who inspired the Bible? I Peter 1:21 and II Pet. 1:11. One says it's the Spirit of Christ! The other says it's the Holy Ghost. Which is it? How many minutes have I got now? (moderator: 20 seconds) Twenty seconds. There's not much I can say in twenty seconds! So I'll have to say good bye to this fine audience and tell you what a wonderful time I've had here tonight. I have appreciated this opportunity. I wish I had just a little bit more time to go into these things in a little bit more detail. I've been in haste like a train, but I do intend to go over some of these points that pastor Jackson has brought up and I trust that he may do the same with mine.



MR. JACKSON'S SECOND NEGATIVE (OR FOURTH AFFIRMATIVE??)

(Scarcely over one paragraph was spent answering only two of the dozen or more affirmative arguments I put forth in the last speech. This has less right to be called an affirmative than the last speech.)

Ladies and gentlemen, gentlemen moderators, Mr. Ferguson:

I too am happy to come back before you for the final speech of the evening as well as the final speech of the debate. It has been a very pleasant two nights. I wish it could have been longer. There were several other things I tried to get Mr. Ferguson to discuss with me. He declined. I submitted a proposition on baptism in the name of Jesus only. He didn't sign that. I submitted another one on the use of mechanical instruments of music in Christian worship. He didn't sign that one either. If he enjoys it as much as he indicated a few moments ago it seems to me that there ought not to be any in he and I arranging a discussion on these other things. I'd be more than delighted to come to the church or the college out there on Cherokee road and to engage you at that particular place. So I simply make that known as far as this audience is concerned. Perhaps if there is no invitation forth coming, it will be indicative of something.

Mr. Ferguson asked me prior to this discussion about printing it. He said they would like to print it in book form, I said of course I'd be delighted. So I presume that if he is satisfied with his efforts as far as this discussion is concerned we'll probably be hearing about this debate being printed in the very near future. (June 13, 1909) However, if he does not, I intend to take MY notes and have them printed and they will be available for distribution to the public. Anyone wishing to receive a copy may simply write me in care of this congregation and a copy will be sent to you.

However, I do hope that this discussion is printed that the public may have the opportunity to weigh this according to the Scriptures, and see the arguments that have been presented, examining the coherency and the logic of them. To separate the wheat of logical reasoning from the chaff of theological double talk, such as my friend here is wont to engage in.

He would like to try to impress us with his pseudo-intellectual theological background. Whereas he knows in reality, that I know that he's not nearly as deep and scholarly as he thinks that he is. Otherwise, he wouldn't be making the blunders that no elementary student would make.

He tries to use the Greek, and he wants to dabble in Hebrew, and yet he understands not the very essentials of English grammar. I would suggest to you, Mr. Ferguson, that larger ships may venture more, but that little boats like you and me should stay near the shore. (laughter) You'd better master English before you attempt to handle the original languages.

Jackson Proves the Sinful Heathen Are on His Side (Ps. 2:1)  
(answered on p. 52) (also p. 50)

Now let's talk about some of the things he said. His first reply was to Ps. 2:2, 3. The passage reads like this: "The kings of the earth set themselves, and the rulers take counsel together, against Jehovah (no. 1), and against his anointed (no. 2), saying, 'Let us break their bonds



ler, and cast away their cords from us."

By he said, "That's prophetic". I know it! But there's a plurality involved there anyway. Oh, but he said, "I know that there's a plurality involved there, but it's not talking about a plurality of persons. It's talking about a plurality of natures." And he just cannot see for the life of him that the word "their" is a personal pronoun. "Let us break "their" bonds, let us cast away "their" cords". Not natures.

More Smoke from John 10:30 to Draw Attention from Jas. 2:19 (p.36)

He has already said in his first speech quoting Robertson that when nature is referred to, when essence is referred to, it's neuter gender. Did you hear him cite Dr. Robertson on that when he came back? Just as silent as he could possibly be. Where was Dr. Robertson? Why didn't you resurrect him in the second speech? You like Dr. Robertson when you think he substantiates your cause. But you didn't realize what a predicament you were getting into when you cited him. And so he said to himself (to his attributes, to his majesty) when he came back here in the second speech, "I had better let Dr. Robertson alone because I didn't realize what Jackson was going to do with him a while ago. You didn't know that I knew that one was neuter in John 10:30 did you? And that I would turn the thing right back against you?

Jackson Proves Two or More People are Needed to Act Out the Consequences of His Comic View of the Godhead (see p.51)

The second argument to which he referred was my quotation from Ps. 110:1 which says, "Jehovah said unto my lord, Sit thou on my right hand." He said that's not literal. Well, I didn't say that it was! I don't think it's literal. He said I think it's an idiom. I know it's an idiom. My point is not whether it's literal or figurative or idiom or otherwise. The point was, there was a distinction involved. Between a person sitting on the right hand and the person on whose right hand he is sitting. Whether it's figurative or not, there has to be a distinction between the two.

He implies that that simply means that there's still one. One may sit on the right hand and still be one with the one on whose right hand he is sitting. A passage came to my mind that is found in Mark 10:37. James and John came to Jesus and said, "When you come in your glory, grant that we may sit with you, one on the right hand and one on the left." Mr. Ferguson thinks that this means that James and John wanted to become one with Christ because one desired to sit on the right hand and one on the other. There is a distinction there between those two. Regardless of whether the thing is figurative or not, that's not the point.

And then he became brilliant, and got Joseph up here to sit down here on his right hand, (laughter) And I could hardly suppress myself. I just wondered why he didn't use himself, one person as a solitary being to illustrate that? Why did you have to get another one up here with you? He couldn't make the point without bringing up someone else up here with him. He said, "This is going to be a demonstration." And it was. (laughter) A demonstration of plurality! Well another one backfired. Let's file that one away with Dr. Robertson. (laughter) (Note: Where is reply to affirmative material on this topic? 51, 52)

Jackson Proves God Didn't Use Hebrew Grammar in Gen. 1:26  
(see pp. 53, 54)

Now he came down to Gen. 1:26, and I quoted this with several other



passages. God said, "Let us make man in our own image, after our own likeness." And I also quoted Gen.1:1. "In the beginning God created the heavens and the earth." And I said the Hebrew term "elohim" was plural and that it had reference to plurality in the Godhead. He said, "That's not so, and I think Jackson has polytheistic tendencies. No I don't!! I recognize that the unity of the Godhead is emphasized in that verse, as well as the plurality. The Record said, "In the beginning God created..." The Hebrew word "bara" and it's singular. God(plural) created (singular). Hence you have both the plurality in the Godhead, as well as the unity emphasized in Gen 1:1.

But he said Gen.1:26 has reference to the plural of majesty. He quoted Delitzsch and said, "This is what the scholars say." And he quoted a number of passages in the OT wherein elohim is found in the plural, and has reference to such individuals as Saul and others. And I recognize that. But the point is, in Gen.1:1 the plural elohim is used with the singular verb. Thus plurality-unity. Both being wrapped up in one verse.

Now I know that it is characteristic of human being sometimes to refer to themselves in the plural. And this is what he referred to as the plural of majesty. Now he says that was the usage in Gen.1:26. In other words, God was just accomodating Himself to human terminology. Now that's a wonderful exegesis of that passage since when God spoke those words in Gen.1:26, there were no human beings in existence at that time! Man hadn't even been made. There were no human beings. Hence there was no such thing as a plural of majesty at that time, such as came into being later and was used by kings and potentates. Now the verse does not have reference to a plural of majesty. It has reference to God, as the very next verse shows.

Let's read Gen.1:26,27. "God said, Let us make man in our own image, and after our own likeness." The next verse says, "In the image of God created He him." But he said Gen.1:26 has reference to plural of majesty.

#### Jackson Answers his Own Argument on Gen 1:26!!!

I have a little book down here in my files written by Gordon McGee. It's entitled Is Jesus in the Godhead or Is the Godhead in Jesus? I understand he's one of you fellow's champion. (2) Do you know what he says about Gen.1:26? He doesn't say it's a plural of majesty; he says it has reference to the angels; Paul Ferguson says it has reference to a plural of majesty. Why don't you fellows get together? You wanted to arrange a Jackson-Moses debate. I think you would do well to arrange a McGee-Ferguson debate. Now you and McGee are crossed up. You certainly are.

#### Jackson Attempts to Slander Evangelical Theol. Soc.

Now he said he went to a meeting of some sort and read a paper on this particular subject of plurality. And he said he asked a number of scholars if they could see the Trinity in this. He said not one of them was willing to admit it. Well, I can find you a box-car load of scholars who are not willing to admit the virgin birth, the resurrec-

1. Note that there was no reply to my abundant evidence pl. of majesty was in existence in Moses' time when God did accomodate Himself to human grammar by rephrasing these words into Hebrew. (see pp. 53, 54)

2. It is of interest that Jackson identifies McGee as "champion" but declined to claim Ch. of Christ Toddy as a champion. One hardly things after reading the McGee-Toddy debate that Toddy will ever make champion rating.



tion, miracles or anyother thing that you want to bring up. And if you want to go to scholars, I can guarantee you that I can quote twenty for every one you quote, who will endorse the fact that those plurals have reference to a plurality in the Godhead as opposed to a plurality of majesty. If you want to line up scholars, I'll line up as many or more than you do.<sup>3</sup>

Jackson Shows his Poor Taste Matches Poor Memory on John 14:16,18.

He made an argument on John 14:18, where Jesus said, "I will not leave you desolate, but I will come to you." And he said that's Jesus coming as the Holy Spirit. No it isn't! And anyone who has read the context knows it isn't. All you have to do is look two verses back and you'll see that Jesus draws a distinction between Himself and the Holy Spirit. Hence, the passage could not mean that He is going to come as the Holy Spirit in person. Because Jesus said in John 14:16, "I will send you another comforter". Watch it! We have Jesus on the one hand (the "I"), the comforter on the other hand, and the Lord putting the word "another" in between them. "I will send you another comforter." Another doesn't mean the same one, it means another. I would suggest, Mr. Ferguson, that should you put your arm around another woman your wife would probably teach you what the word another means!<sup>4</sup> (laughter) We can see that, ladies and gentlemen. Why is it that we can see what these words mean when we use them in everyday language; but he comes up here and wants to invent some sort of a theological mumbo-jumbo to try to confuse the minds of the audience to make them think he's a scholar when he has just dodged the issue. I quoted a passage last night wherein "another" was used to distinguish between the Father and the Son.<sup>5</sup> "Another" stands between the Father and the Son. "Another" stands between the Son and the Holy Spirit. And I don't think that's difficult to see.

Jackson Proves He Doesn't Know Geometry and the He Lost Phil. 2:6

In Phil. 2:5,6 where the Record says, "Have this mind in you, which was also in Christ Jesus who existing the the form of God, counted not being on an equality with God a thing to be grasped, (to be held on to) but emptied Himself." Now do you know what he said about that? I wrote that down. He said that had reference to a geometrical portion. A geometrical portion of the Godhead.<sup>6</sup> Well, I'm telling you! Will somebody in this audience stand up, and define for me what a geometrical portion is? That's what Paul was talking about. I'll give you a nickel if you can do it. (laughter) Does anyone know what a geometrical portion is? I wonder why in the world he didn't say, "Have this mind in you, which was also in Christ Jesus, who existing in the form of a geometrical portion, counted not being on an equality with a geometrical portion a thing to be grasped, but rather emptied Himself of it." Talk about absurdities! That's the very height of it. The Record says, Jesus counted not the being on an equality with God a thing to be held but emptied Himself of it. And then later in the same context (and I gave this verse Phil 2:9 in my first speech and he made no reference

3. No one can be in ETS and hold modernist views! But where are all of J.'s scholars hiding. Why didn't he name just one little one?????????
4. Where is answer to my reply to this verse on p.14 and many verses in my last speech which show Jesus is the Spirit. (see pp.55,57) J. got his point from Luke Small's vomit indirect discourse debate with Bishop Johnson where he thanks God for lasting a whole half hour with bishop!
5. The verse (John 5:32) didn't say "another" was the Father (see vs 33f)
6. My translation "equivalent to Divinity" (or div. nature) was not touched. The only reply was misquoting and ridicule. (see p.55)



to it whatsoever)<sup>7</sup> The Record says, "Wherefore God highly exalted Him". That's just three verses down. "Does that mean one geometrical portion exalted another geometrical portion? He set himself up as a translator of God's word. I look before long for him to come out with Ferguson's New Translation.

Jackson Proves He doesn't Understand Nature of Holy Spirit;  
(John 15:26; John 16:27; John 8:38; John 1:1)

I made a number of arguments on prepositions, ladies and gentlemen. John 15:26. Jesus said, "When the comforter is come, whome I will send from the Father which proceedeth from the Father." The things which I have seen with my Father." John 8:38. John 16:27 "I came forth from the Father."<sup>8</sup> "The Word was with God." John 1:1 But he quoted from a book down here, and he talked about these little grammatical niceties and theological niceties which some people are wont to make. Well I know that there is some degree of interchangability between prepositions, but the point is, when prepositions are used in the same verse in obvious contrast to one another, they do not have reference to the same thing. And a prime example of this is Eph.2:18. I'd like for all of you to get your Bibles and look at it and see if you can't see the difference here.

Eph.2:18 says, "For through(dia)Him we both have access in (en) one Spirit to (pros) the Father." See that! Through,in unto! Dia,en,pros! It seems to me that anyone ought to be able to tell that there is a difference there.<sup>9</sup>

#### Eternity's Father Again

And then he referred to what I said about Isa.9:6. "the everlasting Father." The footnote says "the Father of eternity". He said I'm glad it's in the footnote. I hope it doesn't get into the text. And I may have misunderstood what he said but I don't think so. He said they just translated it literally. And he said that was unfortunate. Unfortunately that they translated the word literally? Again we're going to have Ferguson's translation before this thing is over. He implies that he doesn't want the scholars translating literally. He wants to inject his translation into it. And his translation would be that He is the Father of Himself. That's Ferguson's translation.<sup>10</sup> If you don't mind, I'll stick with the translation of the American Standard Version, and particularly the footnote on the passage.

Jackson Proves He's Good at Fast Slams But Poor at Greek

Now I made some reference to "pros" in John 1:1. "The Word was with

7. Mr. J. answered this himself on p. 49 by stating that the Father is greater than Jesus according to "His human state". In so saying he echoed my remarks of night before that any exaltation refers to human nature.  
8. On p.28 I cited a verse (Ps.107:24) where God's word (His power) is sent forth and come from Him and heals. On p.40 I proved Holy Ghost is power of Highest. Where was reply. See p.28 for John 1:1 also.  
9. See p.35 where I proved "through" referred to the flesh, the human nature. This was done by citing Heb.10:21,22 where three prepositions are used in one sentence with Christ (by, through, over). Where is answer?  
10. Not so!! I am contending for ASV "everlasting Father" translation!! I referred sonship to "human nature". (see pp.40,41) Where is answer to my argument on these pages where the Holy Ghost and not theoretical 1st person is Father of Christ? Where is reply to my evidence that this Hebrew construction was the only possible way to say "everlasting Father" on p.56?



God," "Pros" God. Face to face with God. The Word was facing God! The term "pros" indicates companionship. And he quoted some verses last night from the OT in which "para" was used for "with". And he said I knew "pros" wasn't used back there because it hadn't come in to usage at that particular time. Well if you knew those verses contained "pros" why did you parallel them with John 1:1, when it contained pros, knowing that the grammar was different? Because he thought nobody would catch him!! That's why. He said, "I'll just make a parallel on this. He said, "O, but I know that it was "para" back yonder, but I'm going to palm it off as "pros" in John 1:1. Then he tried to patch it up. He said, "Why they have the same meaning, "pros and para". They have the very same meaning. Well let's see!

In John 15:26 which I have already cited "para" is translated "from" "The Spirit cometh from the Father." In Eph. 2:18 "pros" is translated "unto" God. They are going in opposite directions. "Para" is translated "from God", "pros" is translated "toward God". I knew Mr. Ferguson didn't know whether he was coming or going! He doesn't know the difference. I knew that last night when the Bible said the Spirit was coming down and Jesus was going up out of the water. I discovered last night he didn't know up from down. And now tonight, I find that he doesn't know coming from going. (light laughter, other shake their heads obviously disgusted at such mudslinging tactics based on no facts whatsoever). And he demonstrated it in a wonderful way before this audience. Well, that compliments what he had to say.

### Jackson Proves He Wasn't Listening (?)

I want to call by way of summation to some of the things which I have emphasized through this discussion. I emphasized last night, ladies and gentlemen, that I believe there is one God. A number of passages were quoted in this respect. There is one God. But I also emphasized that the term "one" had reference to His essence or His substance or His nature. Those qualities or characteristics which are peculiarly His as opposed to Human nature.

I likewise stressed that the Bible teaches clearly that there is a plurality of persons within that one God. I cited such passages as Matt. 3:16,17 (the baptism of Jesus); Matt. 28:19 "the name of the Father and of the Son and of the Holy Spirit.", Luke 1:35, "the Holy Spirit, the Most High, the Son of God" John 14:26 "the comforter, the Father, sent in the name of Christ." John 15:26 "the Father, the Spirit and me, Christ", and other passages such as II Cor. 13:14 "the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you." I emphasized a number of passages. He simply grouped them all together and dismissed them by saying there are groups of threes in the NT which refer to one and the same thing hence, that applies to these passages; therefore away with them. That's not dealing with them.<sup>12</sup>

11. To see who got caught turn to p. 28, 56. Where is reply to my proof "para" and "pros" could have meant the same thing in John 1:1?????

12. Jackson is either forgetful or is taking undo liberties with the facts. We shall assume the former with some reservations. The verses he listed were dealt with in detail on the following pages: Matt. 3:16, 17 (pp. 14, 25, 27, 28); Matt. 28:19 (10, 25, 32, 34) Luke 1:35 (pp. 14, 38, 40); II Cor. 13:14 (pp. 14, 30). John 15:26; 14:26 (pp. 28, 56, 57). They were not glossed over as a group. Many replies were never answered by Mr. J.



# More on the Matt.28:19 Greek Rule

I emphasized Matt.28:19 "the Father and the Son and the Holy Ghost" I maintained that there was a distinction there between the persons as indicated by the article between the persons as is indicated by the article "the" before each one of them. He said A.T.Robertson and his lexicon (sic!) suggests otherwise. He said that Robertson in his lexicon says that sometimes they can refer to attributes or phases of things. But what he needed to do was to cite where it refers to that very thing in Matt.28:19. I quoted Benjamin Warfield who said that this rule obtains in Matt.28:19. He said the article did indicate a plurality of persons. But Mr.Ferguson of Stockton,Cal.,instructor in the Western Apostolic Bible College, in the United Pentecostal church says, I know better, Dr.Warfield. I know better than you do. He said that Warfield is not a scholar as far as Greek language is concerned. But I, Ferguson, am, and I'm going to align myself against Benjamin B.Warfield. Why Mr.Ferguson some of these great arguments and thoughts that were set forth by Benjamin B.Warfield would explode the heads wide open of some of these fellows who try to get a hold of them and deny what he's dealing with as far as these things are concerned.

*His wishful  
Thinking +  
Not Proofs.*

## Jackson's Amnesia Again (I Tim 2:5)

I called to your attention last night, ladies and gentlemen, I Tim 2:5 where the Bible said that there is one God, and one mediator between God and man. And he never has grappled with this argument. There is God up here. There is man down here. And the Bible says there is a mediator between God and man. In Gal.3:20 the Bible said, "A mediator is not a mediator of one..." (Note: only half the verse, see p.35) He does not operate on behalf of one party, but a mediator operates between a number of parties. At least two parties. And I quoted these scholars. I quoted such individuals as Vine, Arndt and Gingrich where they said a mediator is an individual who goes between parties. And my summation was that as the mediator does not represent the sum total of humanity neither does he represent the sum total of deity. And he never did touch that argument. (12)

## Jackson Prove Paul Perverted the Bible

I pointed out in John 8:16,17 that referred to the OT law which said that it is written in your law that the testimony of two witnesses is true/. And then the Lord applied that to Himself and to His Father. He said, "I bear witness of myself and the Father beareth witness of me". Why he said last night that simply referred to the dual nature of Christ. (13) And I said, "You mean to tell me that Jesus cited a passage from the Old Testament that dealt with two men, two persons and applied it to two natures? If that wouldn't be Bible perversion, I don't know what would. The Lord would have been perverting the Old Testament had He made an argument like that. No he didn't refer to two natures, but rather to two persons on that occasion.

12. I never stated that Jesus as man included the sum total of humanity or the sum total of Deity either one. Why should I answer it? I agree with it! See pp.12,35 for my unchallenged answer to I Tim 2:5. Where is reply????

13. On the first night in the first speech (p.13) it was shown that Paul applied this verse to his three visits to Corinth in II Cor.13:1. These three visits were not three persons! Where is reply to this???? Go back through maybe you missed it!



More Amnesia(?) Matt 12:32; John 15:1

I made an argument with reference to the vine and the husbandman showing that there is a distinction between the vine and the husbandman, even so there is a distinction between the Father and the Son.

I made an argument like this: Jesus said in Matt. 12:32, one may speak against the Son and be forgiven, but one may not speak against the Holy Spirit and be forgiven. Therefore, the Son is not the Holy Spirit. He never dealt with that. He never came to grips with it.<sup>14</sup>

(Heb. 1:3) Jackson Proves there are  
Four persons in the Godhead.

I made another argument based on Hebrews 1:3, that says that Jesus is the very image of the substance of God. I asked this question: Was He His own image? He was just as silent as the stars about that. He referred to it at all?<sup>15</sup>

More Straw Fighting (John 8:54)

I introduced a number of other passages. For example I introduced a passage where Jesus said in John 8:54, "If I glorify myself, my glory is nothing. It is my Father that glorifieth me." Get the syllogism. Jesus glorified not Himself, but the Father glorified Him. Therefore, He was not the Father. And then I introduced this syllogism to turn the tables on him. Mr. Ferguson says the Father and the Son are the same person. Therefore, the Father glorified Himself. Jesus said, if I glorify myself, my glory is nothing. Mr. Ferguson said He did glorify Himself, because He is one and the same person. Therefore the conclusion is that His glory was nothing.<sup>16</sup>

Jackson Proves Jesus is not God (John 4:24)

Jesus declared in John 5:22 that neither does the Father judge any man, but He has given all judgment unto the Son." I called to your attention the fact that the Bible says in John 4:24 that God is a spirit, and the Bible says in Luke 24:39, "a spirit has not flesh and bones." Therefore, God the Father did not have flesh and bones. Therefore, Jesus Christ was not God the Father.<sup>17</sup>

Jackson Sees the Light (I Cor. 11:3)

I called to your attention another argument found in I Cor. 11:3 where the Bible says that God is the head of Christ, and Christ is the head of man, and man is the head of the woman." I showed you that the word "head", "keephale" (sic) had reference to a distinction between persons. And Robinson, Bagster and Arndt and Gingrich, in their lexicons, said that it had reference to persons, to others, to living beings. And it indicated the subordination of the man Christ to another living Being. His heavenly Father, God Almighty. And he didn't deal with that.<sup>18</sup>

14. Strange!? Was Jackson napping or in a trance? See p. 28.

15. See p. 55 where I asked Jackson if the form of a servant was a separate person from the servant he became. Also note on p. 36 I pointed out that if God=essence then there are 4 persons. Where is reply?

16. Answered on first night, see p. 30.

17. Answered on p. 30. Where is reply?

18. It had apparently been dealt with enough to straighten Jackson out on it. (See pp. 23, 28 where it is explained as a reference to two natures of Christ) By unconsciously echoing my answer that it was a distinction between Jesus as man and Jesus as God J. caught himself in his own fib. And he didn't even thank me for straightening him out



## Jackson Makes Peace

Thank you very much, ladies and gentlemen, for your time. I conclude by saying as Mr. Ferguson did, that I appreciate very much your presence here tonight. Again, I compliment Mr. Ferguson for his courage and for his conviction. He certainly carried on his part of the discussion in a very fine way. I admire him. I love him as a man. My hope is that we shall be friends, and I know that we are and shall be. So with these remarks, I bid you farewell for this evening.

### APPENDIX A

Over 105 things that were never answered by Mr. Jackson in the debate (note: Go back and read Mr. Jackson's speeches. Look for the answers. You'll still be looking till Jesus comes. If however these things I listed were answered by Mr. Jackson, he should be pleased to have this section in my edition. However reviews in his paper show he was very unhappy about it. This is a very excellent admission from the horse's own mouth of how well the horse ran!)

1. That the Holy Spirit is God's power, agency and spiritual essence, and therefore not a separate persons from Him. (John 4:24; Lu. 1:35; Ps. 139:7) (None of this is new material! see pp. 8 and 40)
2. That Jesus Christ is either the husbandman in John 15:1 and therefore He is either the Father or Jackson's theoretical "God the Father" is not worthy of the name. (p. 10)
3. That Pastor Jackson was a Nestorian who believes Jesus Christ is two persons. (pp. 12, 24) Is this new material? Read the debate!
4. That Christ's dual nature as God and man is an adequate explanation for 95% of his affirmative verses. He never submitted one verse that the distinctions he brought out were in the Godhead, like the proposition said he was supposed to.
5. That since Jackson doesn't understand the use of pronouns and conversations between Jesus as man and Jesus as God, he doesn't have an adequate view of the humanity of Christ and is either a gnostic or some other kind of heretic. (p. 24)
6. That since the Father said He created everthing by Himself (Isa. 44:24) and Jesus is the creator (as J. admits) Jesus must be the Father.
7. That Jesus as God is either Father or Jesus as man did not get His prayer answered. (John 17:11, see p. 33)
8. That according to Jackson's article rule Jesus and the One Divine essence are one person in II Peter 1:1.
9. That Jackson either has an impersonal God or four persons in God.
10. That three persons sharing a common divinity is any less polytheistic than pagan Foman gods sharing a common essence.
11. That saying there's 3 persons but not 3 Gods is any different from saying three automobiles are not three motor cars.
12. That Gal 3:20 and James 2:19 refers to the Godhead as a whole.
13. That Gal. 3:20; James 2:19 prove God is one person not three since "one" is masculine there.
14. That there is any other person with Jesus worthy to be called God. (Deut. 32:39;)



15. That Deut. 32:39 was not spoken by the Lord Jesus.
16. That Jackson's additional two persons are any less theoretical than pagan gods.
17. That Hezekiah was talking to more than one person in the Godhead in his prayer in Isa. 37.
18. That one person manifested by one cloud is God alone.
19. That Jesus did not say, "I am God and there's none else." in Isa 45:20.
20. That Isa. 45:20, ff. is <sup>not</sup> consistent with the Trinity and that the other members of the Godhead would have been insulted by verse 20.
21. That since Jesus called the Father the only true God the Father must be the only person in the Godhead.
22. That God, Lord and Spirit all refer to the same person according to Ps. 100:3 and II Cor. 3:17.
23. That Jesus is the only Potentate (I Tim. 6:16; Rev. 17:11).
24. That Jesus is the name of the Trinity. (see my 1st affirmative)
25. That the name of Jesus could be legally fitted into the verses in points 14-23 on the basis of Dt. 10:17; Eph. 4:5; Acts 9:5.
26. That Jesus is God in heaven above and in the earth beneath and there is none else. (Deut. 4:35)
27. That Jesus is the everlasting Father. (Isa. 9:6)
28. That there is another Father besides Jesus worthy of the name.
29. That the Holy Ghost and the power of the Highest are the same.
30. That the Holy Ghost is not the Father of Jesus.
31. That since Jackson admitted his "so-called" God the Father is not the Father of Jesus as God and Jesus does all the functions of a Father then J.'s theoretical being cannot be called "father".
32. That Jesus Christ is either God the Father or God the Father is a forgetful coward who doesn't keep appointments. (Ps. 110, 2nd affirm)
33. That no one was with Jesus when he came on his horse seated on the right hand of power and therefore this does not imply two persons.
34. That the translation "Father of eternity" is not meaningful English.
35. That "Father of eternity" means anything besides everlasting Father.
36. That another Father besides Jesus does anything for us to earn the name Father. (last part of 2nd affirmative)
37. That Jesus Christ is the Holy Spirit according to II Cor. 3:17.
38. That there is one Spirit and Lord who is the same person acc. to Eph. 4:4, 5; Acts 9:5 and this person is JESUS.
39. That you can't make a distinction between God and His Spirit or His power.
40. That the Spirit of Christ and the Holy Ghost are the same person. (I Peter 1:11; II Peter 1:21)
- 41-105. None of the 66 books in the Bible contain Mr. J.'s phony Godhead theory.



Time and space do not permit mentioning more of the numerous items Mr. Jackson left unanswered. For instance there are page after page in Mr. F's speeches filled with questions addressed to Mr. J. Look and see where these are answered! The publishers will bear no obligation whatsoever of readers getting strained eyes looking for Mr. Jackson's answers to these things.

#### APPENDIX B

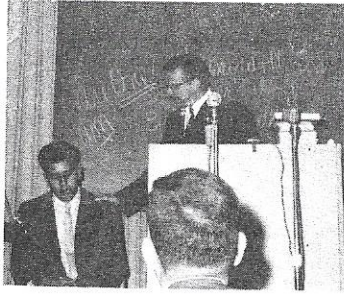
##### Seven "Boomerangs" That Came Back on Mr. Jackson

1. John 15:1. Jesus is either the husbandman and therefore the Father or the Father is an inefficient farmer. (p.10, etc.)
2. John 17:11. Jesus as God is either Father or Jesus as man didn't get his prayer answered.
3. The Article Rule proves Christ and the Divine essence are one and the same person according to II Peter 1:1 and other verses.
4. Ps. 110:1 proves that Jesus as God is either Father or the Father doesn't keep appointments very well.
5. Lu. 1:35 proves that the Holy Ghost is the power of the highest and therefore not a separate person from him.
6. No eternal Sonship. (W.J.) Therefore God the Father can't be called Father of Jesus Christ as God or man either (Lk 1:35; Matt 1:20)
7. One is numerical in Eph. 4:5. (W.J.) No possible way to avoid Jesus' identification as the speaker in Dt. 4:35 and other verses, since the usual compound one theory was abandoned.

If Mr. Jackson really did well on these points which he introduced, if his colleagues really believe he did well on them, then there would be no complaints. Their cries of pain, however, bear eloquent testimony that the Godhead proposition herein championed by Mr. J. is incapable of defense. If Mr. Jackson, one of the best, an elite speaker and debater, could not answer these things then no one else will either. He was well schooled and well trained. He had ample time to prepare for this debate. Though some may attempt to reverse this crushing defeat they too are destined to the same failure.

THE END  
(OF THE TRINITY)





Friends, if there's another Father  
besides Jesus, He's an unfit parent  
and ought to be reported to the SPCC."

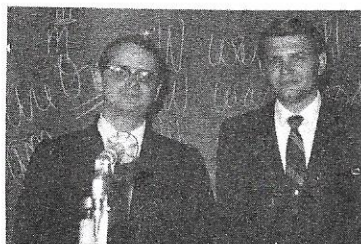
"Don't listen to that guy folks.  
He don't know whether he's com  
ing or going."



The jig is clearly up at Pastor Jackson's  
table on the last night of the debate.



On the last night worried Jackson ponders  
his next move as dejected followers look on.



Jackson and Ferguson after the Debate  
(Note the pained look on Jackson's face  
indicating his views about the outcome.



## Introduction

The Doctrine of God course is mainly about the nature of God. We are pleased to offer this unique course. Never before has anything of this kind been done. The course is made up entirely of debates with Mr. Jackson and a minister named Dunn (on the baptismal formula). It is believed that the student will learn much by seeing our message on the Godhead, miracles in the church and baptism in Jesus' name attacked by outsiders. There is no better way to learn than under fire.

It is not of course suggested that the student go out and find a debate, but there are times when a minister must defend the truth or leave the impression that the message cannot be defended. The author has long considered debating as a learning experience. In the debate on miraculous gifts the debater own father, however, is on the verge of accepting the Holy Ghost as taught in Acts 2:4 and may already have received it.

Like the other courses the assignments consist of 100 study questions to be completed. The student may feel free at any time to submit other questions to the instructor of material on the subjects not covered in the texts. The suggested time for completing this course would be six months. If the student will complete one lesson a week he will be able to do this with comfort.

After the questions the student will be required to take a final based on but not identical with these questions.

Study Questions

Part One: Jackson-Ferguson Debate on the Godhead.

## Lesson One-Jackson's First Affirmative

- 1/. Take each of the 15 sections and restate what is said in 2 or 3 statements.
2. Let Mr. Jackson's own definitions answer him. Person= someone who has all the following qualities: must be addressed as "he", be self existing, individual, separate from another, may act and be acted upon. The word "God" = Divine substance, Divine essence. The word "Son" describes what Christ became when He put on humanity (p.42)  
Write out Mt. 3:16, 17. For God substitute "Divine nature". For Son substitute "humanity".
3. Judge Luke 1:35 by Mr. Jackson's definition of "person". (a) Are three separately addressed as "HE"? Is the humanity self-existing, Is there anything in the verse that makes the power



and Spirit of God separate from each other? Is your power a separate person from you?

4. John 14:26; 15:26. How would these two verses contradict each other if the Father and Jesus were separate persons? Jackson himself admits the Comforter is the Spirit of truth. Who is Truth? (see pp. 54, 55)

According to my definition of Spirit it means "His power". Can power be sent? (see p. 28, 29 and Ps. 107:20) Can power pre-  
cede forth from Jesus? see Ps. 107:20; Mark 5:30 Can power teach? see I Peter 1:3.

In the Greek text of John 14:26 "whom" = "which" and "He" = "this". Write out John 14:26 and 15:26. Substitute "His power" for "Spirit" and "which" for "whom", "this" for "He".

### Lesson Two

5. Are "Lord", "God" and "Spirit" in I Cor. 12:4-6 (I Cor. 13:14; I Pet. 1:2; Ju. 20, 21) distinguished as persons according to Mr. Jackson's definition of "person"? Or are three titles of God simply mentioned together without being differentiated as persons.
6. Through what do we come to God according to Heb. 10:19-22 and p. 12? Mr. Jackson says three prepositions in one verse prove three persons in Eph. 2:18. How does he answer his own argument by quoting Eph. 4:6? How many persons would this kind of reasoning make God the Father?
7. Who is the other witness in John 5:32? Read the context, particularly v. 33. Was the Divine nature of Christ with His human nature? (see II Cor. 5:19) In what respect would Christ need someone to be with Him? As God or as man?
8. Is Isa. 44:24 talking about God's natures or His person? Is the Father, Son or Holy Spirit talking? (see my unchallenged answer on p. 31)

### Lesson Three: Bro. Ferguson's 1st Dissection

9. What bearing would the statements on p. 9 under "God made flesh" have on the baptism of Jesus passage in Mt. 3:16, 17?
10. Outline the answer to John 15:1 (as far as Jackson's view is concerned that is, that scripture does not need to be answered) (see p. 10)
11. Mr. Jackson says when three are mentioned together and connected by "and", they must be three persons. How does Rev. 1:17 refute this? (see p. 11) How many persons would this make Jesus?



12. How should I Tim. 2:5 read if it is to support Mr. Jackson? What three letter word should be missing? How does Mr. Jackson end up with four persons in I Tim. 2:5 by making Jesus and God two persons? ( ) If Mr. Jackson defines God as "Divine nature" (see p. 2), how would I Tim 2:5 read? Write out I Tim 2:5. Substitute "Divine nature" for "God".

#### Lesson Four

13. Do words like "both", "and", "also" always have to refer to 2 persons (see p. 13) Is Jesus both God and man also? (see Mr. J's use of "both" on p. 16)
14. If the Son can do nothing of Himself, is He self existing??? (see John 5:19, 14:10; pp. 1, 13)
15. Do two or three witnesses always have to be persons? See p. 13 II Cor. 13:1
16. Does "another" in John 14:16 necessarily mean "another" person? (see p. 14)
17. Mr. Jackson wanted to use Heb. 1:8 to refute that the Son is a reference to human nature. How was this refuted? (see p. 24)
18. Answer arguments on Mk. 13:32; Mt. 12:32 (look ahead if necessary.)
19. According to Jackson, Father, Son and Holy Ghost are three persons in one Divine substance (see p. 3) What difficulty does Jackson contending later that the Divine substance and Christ are two persons (p. 20) create? How many persons does he end up with??
20. In what sense can Jesus be sent and in what sense is he already there? Explain about the two wills of Christ (see pp. 28, 29)

#### Lesson Five

21. In what sense is Jesus head of all principality and power. (Col. 2:10) and in what sense is He under some one? (look ahead if necessary)
22. In what sense can Christ do nothing? (John 5:19) In what sense did He need glory? (see p. 30) In what sense was He over all? (Rom. 9:5) Will God give His glory to another? What verse in Isaiah deals with this?
23. Why is judgment a prerogative of the human nature of Christ? (Heb. 4:15, 16 gives a clue)



24. How does John 14:7,8 apply to Jackson's arguments on John 5:37? What does Jackson's argument on John 4:24 and Luke 24:39 really prove? Are the human and Divine natures of Christ separate and distinct or are they fused into a third hybrid nature? How might Jackson answer a Jehovah's Witness who said these verses proved Christ was not God?

#### Lesson Six: Ferguson's 2nd "Dissection"

25. How can the Son talk to the Father without being a separate person from Him?
26. Was Jesus omnipresent on earth as a man? Offer proof (see p. 26)
27. Summarize the explanation of the baptism of Jesus on pp. 15 and 27.
28. Summarize or outline explanation of "with" in John 1:1. (see pp. 27, 28)

#### Lesson Seven

29. Explain how Jesus can be made heir of all things. (p. 30)
30. Answer Jackson's argument on Rev. 14:1.
31. Summarize the answer to argument "creation through the Son" (Heb. 1, pp. 30, 31)
32. How does Heb. 1:5 refute the eternal sonship doctrine?

#### Lesson Eight: Ferguson's First Affirmative

33. Summarize the argument from John 17:11 (p. 33).
34. Does the word "and" necessarily prove more than 1 person? Give evidence (pp. 33, 34). Study Rev. 1:5. What would using Trinitarian logic on this verse make Jesus? Study Rev. 1. Do you see any more three's there that are not three persons? Why is three a favorite number in the NT?
35. How does the word "but" destroy Jackson's argument on 1 Tim 2:5?
36. How does the article rule refute the notion that "God is three persons" or "three persons share the Divine essence"? What is the logical result of saying three persons share one divine essence? (pp. 2, 35)



## Lesson Nine

37. If Jesus and the Father are the one substance (according to John 10:30), where does the Holy Ghost come in? If Jesus and the Father are the one essence, then can the essence be something they share? (cf. pp. 2, 3) Explain the argument on James 2:19; Gal 3:20)

Summarize arguments:

38. Deut. 32:39

39. Isa. 37:15; 45:20

40. John 17:3; I Tim. 6:15, 16

## Lesson 10: Jackson's 1st Negative (?)

41. Pronouns imply speakers with separate centers of consciousness. (cf. pp. 48, 52) What reply was made to the argument from the Father and Son talking together and each having separate centers of consciousness? (see Prov. 8:16; Lk 12:19, pp. 8, 24, 33 and 52) Summarize all the evidence presented on this thought by Bro. Ferguson.

42. Analyze Heb. 8:3, 4; 9:14. What do they teach?

43. Study James 2:19; Gal 3:20. Do they refer to Deity as a whole or to a special person in Deity? What did Mr. Jackson think on p. 2? How does my argument on these verses (p. 36) affect his conclusion that "Three persons are God"? (p. 45)

44. Study Deut. 32:39; Isa. 37:15; 45:20. Is God saying there are no divine natures or essences or no other persons worthy of the name "God"? Give evidence. When Jesus spoke the words in John 8:29 was he referring to natures or persons? Give evidence, see p. 13.

45

## Lesson Eleven

45. What was Bro. Ferguson's reply to Jackson's interpretation of John 14:23? (see p. 54)

46. Do words like "from", "with", "both", "and", "also" necessarily refer to two persons? Explain. Review if necessary.

47. Summarize reply to J's argument on Phil. 2:6 on p. 55. (note: absence of the article ("the") on "God" in Greek proves that it refers to Divine nature not a separate Divine person. Thus I translated it "Divinity" (or "Divine nature")

48. Choose one of Jackson's arguments based on OT and refute it.

## Lesson 12: Ferguson's 2nd Affirmative

49. There were no conversations between the Father and the Son of



before Jesus became flesh! Are conversations in the Old Testament especially those in Psalms an exception to this?(p.50)

50. Why is Ps. 110 an embarrassment to Trinitarians? How does it prove Jesus is the Father?

51. Is the word "right hand" literal? Explain. (pp. 51, 52)

52. Summarize argument refuting plurals used with God. (e.g. Gen. 1:26) pp. 53, 54. How are some of these plurals an embarrassment to Mr. Jackson? (Note on p. 2 Mr. Jackson uses "we" of himself.)

### Lesson Thirteen

53. Refute Jackson's "Father of eternity" argument. (Isa. 9:6, p. 56)

54. How is Jesus's Father as portrayed in light of Jackson's logic an unfit parent?

55 and 56 Summarize proof Jesus is the Holy Spirit.

### Lesson 14: Jackson's Last Speech

57. Evaluate McGee's approach to Gen. 1:26.

58. Does the exaltation of Jesus to right hand of God refer to His deity or humanity? explain.

59. Who got caught on "para" and "pros"? Explain. cf pp. 28, 56, 63.

60. How does Jackson's use of I Cor. 11:3 show that he is beginning to see the light on this verse (p. 65)

### Lesson Fifteen

61-64. Choose any four arguments in Jackson's last speech and evaluate them.

### Lesson 16: The Baptismal Formula, part I

64. State the position the baptism booklet seeks to refute. Compare this with other arguments against baptism in Jesus' name. If necessary order Peterson's or Fauss' book from publishing house. State 2 or 3 of these other arguments and answer them.

65. Trace the history of baptism in Jesus' name in the first few centuries of Church History.

66. Trace the history of Jesus' name baptism and the no formula theory in the 19th and 20th centuries. Briefly summarize the argument from church history.



67. How is spiritualizing and looking for figurative, hidden meanings dangerous? What would this lead to in the case of baptism if taken to its natural conclusion?
68. When should one ever depart from the literal, most common meaning of the word? What is the most commonly understood meaning for "name"?
69. The formulas in Acts are slightly different. (Acts 2:38; 8:16; 10:48; 19:6) Which one should be used? Is there a common element in all of them?
70. Summarize the argument based on John the baptist. Did he use a formula? "In the name" is said by some to be a generalized, figurative statement for the authority of the baptism. If this were so, what would we expect to find with respect to John's baptisms?

#### Lesson Seventeen: Baptismal Formula, part II

71. What does Bauer's Lexicon say about "in the name" in Matt 28:19 and in Acts 2:38??
72. Quote one other Greek scholar.
73. Quote fully Col. 3:17. If we thank God, would we actually "use" the name of Jesus? If we continually thank God for our jobs, for instance, would this include the various individual acts on the job?
74. According to Acts 15:17 what do gentiles have to have done before they can seek the Lord? What is the proof this and James 2:7 may have reference to baptism?
75. Does calling a name over an object have any importance in the Bible? Where? Explain.
76. Where does it say to say anything when you baptize? Defend your answer.
77. Suppose someone uses the illustration that the US ambassador does business for us "in the name" of the United States. Is this an effective argument against Jesus' name baptism? Explain.

#### Lesson 18: Miracles, I Cor 13:10

78. Summarize the Church of X. argument from I cor. 13:10 as if you were one of them.
79. What does "that which is perfect" in I Cor. 13:10 really mean? Give proof.



80. Suppose someone says "that which is perfect" cannot possibly refer to the coming of Christ because Christ is "He who" not "that which". Answer the argument.

81. Why can't "that which is perfect" be the Bible? Give some reasons.

82. When did Paul expect to be perfect? (See I Cor 13:11, pp. 27, 28 in Avail. Book.)

83. How does I Cor. 13:12 refute the Bible-to teleion theory??

84. Refute: Miracles are no longer needed. For example we don't need discernment now because we can read all we need to know in the Bible.

#### Lesson 19: Other arguments against miracles

85. State the church of X. argument on Eph. 4:9-13.

86. Suppose someone said, "The unity in Eph 4:13 was not 'agreement' because Eph. 4:3 says they already had that." How can this be refuted? (especially by the book of Ephesians itself) What does the word "keep" in 4:3 mean? (Use dictionary if necessary)

87. What does Eph. 4:13 really mean? Analyze the verse and give evidence.

88. State and answer argument on Eph. 4:5.

89. Does Mk 16:17 teach "snake handling"? Why or why not?

90. Suppose someone says, "Apostles are no longer in the church, therefore gifts ceased also." Were there only 12 apostles (see Gal. 1:19; Acts 14:14)

91. Answer argument: "The Word is now confirmed so gifts ceased."

#### Lesson 20: Arguments for continuance of miracles

92. Develop an argument on I Cor. 12:28.

93. Where are the "uttermost parts of the earth". What places are farthest from Palestine? Is Acts 1:8 for apostles only?

94. Does "all flesh" in Joel 2:28 refer to 12 apostles and Cornelius only? Look up the expression "all flesh" in a concordance. How is it used of 40-50 or larger groups?

95. Does "in the last days" mean throughout the last days or in the first part of the last days? Give proof. How is it used in the Bible? Trace in a concordance.

96. Why did Peter refer to blood fire, etc. "in Acts 2:17ff.? What is the next event after outpouring ceases???

97. Does Mk. 16:17, 18 refer to apostles only? Give proof.



98. Does Mark 16:15 refer to believers today? What will happen when the gospel is preached to every creature according to Matt 24:14?

99. Was Luke 24:49 to apostles only? (see Lk. 24:33)

100. Is "gift" in Acts used as a natural or supernatural event? (see Acts 8:20; 10:45, 46; 11:15, 17) Who is this gifts for in Acts 2:38, 39?



## Introduction

The following is a list of books for further study. It is perhaps the most complete bibliography of Oneness, Trinitarian and Arian books in existence. It is believed that this list will be of special benefit to the student as he delves deeper into this subject.

I. Systematic Theologies

- Berkhof, Louis, Introductory Volume to Systematic Theology. Grand Rapids: Eerdmans, 1956. Calvinistic but one of the best one volume theologies available.
- Binney, Theological Compend. Methodist
- Chafer, Louis Sperry, Systematic Theology. Congregational. vol. one is devoted to the Trinity.
- Hodge, Charles, Systematic Theology (vol. I). Grand Rapids: Eerdmans Publ. Co., 1932. (reprint)
- Holdcroft, Thomas, Theology Proper. Privately printed by author, 1970. Assemblies of God. Intended as a supplement to courses at Western Pentecostal Bible College, North Vancouver, B.C.
- Seeberg, Reinhold, History of Doctrines. Grand Rapids: Baker, reprint 1898 edition.
- Shedd, W. G. T., Dogmatic Theology. (vol. I) Grand Rapids: Zondervan, (reprint of 1888 edition). Calvinistic
- Strong, A. H., Systematic Theology (vol. I). Philadelphia: Judson, 1907. Baptist. very thorough, exhaustive in places.
- Wiley, Orton H., Christian Theology (vol. I). Kansas City: Beacon Hill Press, 1941. Nazarene
- Williams, Earnest, Systematic Theology. Springfield, Mo.: Gospel Publ. House, 1953

II. Books By Trinitarians

- Anderson, Robert, The Lord From Heaven. Grand Rapids: Kregel Publications, reprint. a study of the incarnation.
- Baillie, D. M., God was in Christ. NY: Scribner's, 1948. A study of the person of Christ, particularly the dual nature of Jesus.
- Bickersteth, E. E., The Trinity. Grand Rapids: Kregel, 1957 reprint. A refutation of Unitarian attacks on the deity of Christ. He answers them by appealing to the dual nature of Christ. It is therefore an excellent study of this aspect of the subject.
- Brumback, Carl, God in Three Persons. Cleveland: Pathway Press, 1957. An attempt at refuting the Oneness message. In places it is a good source for Oneness arguments which the author has either forgotten to or been unable to refute.
- Hall, William Phillips, A Remarkable Biblical Discovery. NY: American Tract Society, 1929. (UPC publishing house prints an abridged edition) A study of the divine name. Special emphasis on the baptismal formula.
- Lindquist, F. J., "The Truth About the Trinity and Baptism in Jesus' Name Only" Booklet published by Northern Gospel Publ. n.d.



- a refutation which seeks to "expose" oneness doctrine.
- Richardson, Cyril. The Doctrine of the Trinity. NY: Abingdon, 1958.  
A fresh approach to the question which is willing to depart from tradition. It points out many discrepancies in trinitarian thought but offers no solutions.
- Riggs, Ralph M. The Spirit Himself. Springfield: Gospel Publ. House, 1948.
- Rider, James D. The Theology of the Jesus Only Movement. Unpublished Th.D. dissertation at Dallas Theological Seminary, 1951. Largely leaves the impression that unorganized "fringe" elements are identified with the entire group. Like Carl Brumback makes the assertion that Oneness is Arrianism because some proponents of Oneness doctrine hold to a dual nature of Christ prior to the incarnation.
- Stone, Nathan. Names of God. Chicago: Moody Press, 1944.
- G. K. Wallace. Wallace-Vaughn Debate. Okla. City: Telegram Book Co., 1955. (available from Gospel Advocate, Nashville, Tenn.) This was a debate with an inexperienced student freshly graduated from Bible school and an experienced, seasoned debater who claims to be a minister with the Church of Christ, Bro. Vaughn had thought the debate would be with the local pastor who was equal in experience to himself. Bro. V. was not even aware that the debate was printed.
- Zodhiates, Spiros. Was Christ God? Grand Rapids: Eerdmans, 1966. A good example of the way in which some Trinitarians rely on Greek to establish their position. There is almost a slavish dependence on A. T. Robertson.

### III. Books by Oneness Authors

- Brumley, Don. What Must We Do. Privately printed, sold by Pent. Publ. House, St. Louis.
- Ewart, Frank, J. The Revelation of Jesus Christ. privately printed, sold by Pent. Publ. House.
- Fauss, Oliver. Buy the Truth and Sell it not. St. Louis: Pent. Publ. House, 1965.
- Ferguson, Paul. God in Christ Jesus. Stockton, Cal: Apostolic Press, 1963.  
Compendium of Dogmatic Theology. Tulsa: Apostolic College Press, 1958.  
Jackson-Ferguson Debate (on the Godhead) Stockton: Apostolic Press, 1969.  
The Significance of Calling A Name Over an Object in the Scripture. Unpublished M.A. dissertation at Wheaton College, 1965.  
"The Real Truth about the Trinity" Stockton: Apostolic Press, 1967.



- How the Doctrine of the Trinity Affects Beliefs that Matter. Stockton: Apostolic Press, 1967.
- ✓ The Ferguson-Bargas Debate. (a written debate between Bro. Ferguson and Freddie Bargas a 7th Day Adventist Bible Teacher), Stockton: Apostolic Press, 1967.
- "A Comparison of the Theophany in Ezekiel with Rev. 4 and 5" An unpublished paper presented before the Fall 1966 session of the Evangelical Theological Society.
- "Plural Morphemes Modifying Deity in Genesis" A paper presented before the Fall 1968 meeting of ETS and privately printed by author.
- Is There A Spoken Formula in NT Water Baptism? Stockton: Apostolic Press, 1968. A reply to an article asserting there was not a spoken formula. The author of this article, a Rev. Dunn declined to send Bro. Ferguson a rebuttal though he was given opportunity.
- Foster, Fred. Think It Not Strange. St. Louis: Pent. Publ, 1965.
- Haywood, G.T. Life and Writings of G.T. Haywood. Stockton: Apostolic Press, 1968.
- McGee, Gordon. Is Jesus in the Godhead or Is the Godhead in Jesus? Privately printed by author, widely distributed. One of the best popular expositions of the Godhead message as preached by Oneness Pentecostals.
- Paterson, John. God in Christ Jesus. privately printed, sold by Pent. Publ., St. Louis.
- Reeves, Kenneth. The Godhead. St. Louis, privately printed by author, sold by Pent. Publ.
- Vouga, Oscar. "Our Gospel Message". St. Louis: Pent. Publ, n.d.
- Springfield, Kelvin. Jesus the Almighty. privately printed, sold by Pent. Publ.
- Urshan, Andrew. Life Story. Stockton: Apostolic Press, 1967.
- Apostolic Faith Doctrine of the New Birth. privately printed, 1941.
- Urshan, Nathan. Consider Him. sold by Pent. Publ.
- Yadon, C. Haskell. Jehovah-Jesus. Twin Falls, Idaho: privately printed, 1952.

The following books are on the subject of the Availability of miraculous gifts to believers today:

### I. General Works on the Holy Spirit

- Barclay, William. Promise of the Spirit. Phil.: Westminster, 1960
- Barth, Karl. Holy Ghost and Christian Life. London: Muller, 1938.
- Kuyper, A. Work of the Holy Spirit. Grand Rapids: Eerdmans preprint.
- Owen, John. The Holy Spirit, His Gifts and Powers. Grand Rapids: Kregel reprint.
- Ramm, Bernard. Witness of the Spirit. Grand Rapids: Eerdmans, 1959.
- Riggs. The Spirit Himself. Springfield: Gospel Publ.
- Stott, John. Baptism and Fulness of the Holy Spirit. Intervarsity, "64
- Unger, Merrill. Baptizing Work of the Holy Spirit. Wheaton: Scripture Press, 1953.



- Ryrie, Chas. The Holy Spirit. Chicago: Moody, 1965.  
Walvoord, John. The Holy Spirit. Grand Rapids: Dunhams, 1958.

## II. Books by Pentecostals

- Basham, Don. A Handbook on Holy Spirit Baptism. Monroeville, Penn.: Whitaker Books, 1969. Written by a former seminary trained minister of the "Christian" Church.
- Boone, Pat. A New Song. Carol Stream, ILL.: Creation House, 1970. Written by entertainer and former gospel minister in the denomination "Church of Christ".
- Brumback, Carl. What Meaneth This? Springfield, Mo.: Gospel Publ., 1947.
- Ervin, Howard M. These Are Not Drunken As Ye Suppose. Plainfield, N.J.: Logos, 1968. Written by dean of Oral Robert Seminary.
- Franklin, Ben, et. al. The Acts of the Holy Spirit in the church of Christ Today. Los Angeles: Full Gospel Bus. Men's Assoc, 1971. The testimony of 14 leading ministers and elders in the denominational Church of Christ who have received the Holy Spirit baptism.
- Franklin, Ben. The Spirit and Spirituality in Contrast. 1011 S. Bristol St., Santa Anna, Cal.: Privately printed by author, 1967. Formerly one of the leading ministers in the denominational Church of Christ. He has written this book to refute one of his former brethren, a professor in one of their seminaries.
- Dalton, H.C. Tongues Like as of Fire. Gospel Publ. House, 1945. This is partially the author's B.D. thesis at Eastern Baptist Theol. Seminary.
- Gee, Donald. Concerning Spiritual Gifts. Springfield: Gospel Publ., 1947.
- Horton, Harold. The Gifts of the Spirit. Nottingham, England: Assemblies of God Publ., 9th ed., 1968.
- Horton, Wade, ed. The Glossolalia Phenomenon. Cleveland, Tenn: Pathway Press, 1966.
- McDonald, W.G. "Glossolalia in the NT" Bulletin of the Evangelical Theological Soc. Spring of '64.
- Miller, Elmer C. Pentecost Examined by a Baptist Lawyer. Springfield, Mo.: Gospel Publ., 1936.
- Pope, E. Pauline Concept of Glossolalia in NT. "52 unpublished M.A. thesis at Wheaton College.
- Stoppe, R.L. Purpose of Pentecost. "63 Wheaton M.A. thesis.

## III. Books by Non-pentecostals which are reasonably friendly to the message.

- Farrell, Frank. "Outburst of Tongues." Sept, 1963 issue of Christianity Today.
- Edman, Raymon. "Divine or Devilish" May, 1964 issue of Chr. Herald.
- Gerlach, L.P. Charismatic Revival. Nov. 1967 paper at Amer. Anthropological Assoc in Pittsburg.
- McGavran, Donarl. Church Growth in Mexico. Grand Rapids: Eerdmans, "63.
- Sherril. They Speak With Tongues. NY: McGraw-Hill, 1964.



IV. Books Written by Ministers in the  
Denominational Church of Christ.

- Bales, James D. Miracles or Mirages. Austin, Texas: Firm Foundation, 1956.  
Pat Boone and the Gift of Tongues. Searcy, Arkansas, 1970.  
Dillard, Thurman. "Divine Healing Fact or Fiction" Fort Worth, n.d.  
Freed, A.G. Sermons, Chapel Talks and Debates. Nashville: Goodpasture, reprint.  
Howard, V.E. Fake Healers Exposed. Greenville, Texas, n.d.  
Nichols, Gus. Lectures on the Holy Spirit. Plainview, Texas: Nichol Bros., 1967.  
Nichols-Weaver Debate. Nashville: Gospel Advocate, 1944.  
Porter, W. Curtis. Porter-Tingley Debate. Murfreesboro, Tenn.: Geo. W. DeHoff, 1947.  
Sain, Harold. Sain-Batts Debate. McMinnville, Tenn: Sain's Book Shop, 1965.  
Tipps, Geo. Fort Worth Lectures on the HS. Fort Worth: FW/College Bookstore, 1964.  
Tuten, James. Class Notes on the Holy Spirit. privately printed by author, n.d.  
Wallace, Foy. The Holy Spirit. Austin, Tex: Firm Foundation.  
Wallace, G.K. Lectures on Denominational Dogmas. Nashville: Gospel Adv., 1956.

## IV. Books by Other Opponents of Pentecostalism

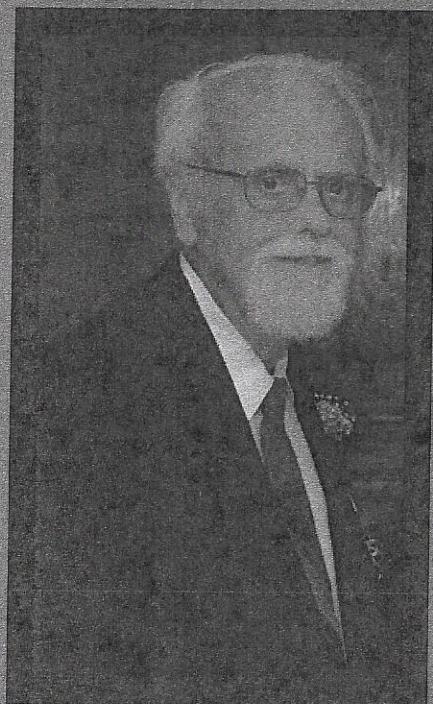
- Cutten, Speaking With Tongues. New Haven: Yale, 1927.  
Gromacki, R.K. Modern Tongues Movement. Phil.: Presb. Reformed, 1967.  
Jennings, Geo. "Ethnological Study of Glossolalia." Amer. Scientific Affiliation Journal, March, 1968.  
Kelsey, Morton. Tongues Speaking. NY: Doubleday, 1964.  
Hoekema. What About Tongues Speaking? Grand Rapids: Eerdmans, 1966.  
Johnson, Lewis (moderator) "Symposium on the Tongues Movement" in 1963 issue of Bibliotheca Sacra.  
Stolee, James. Speaking with Tongues. Minn: Augsburg, 1963.  
Van Eldern, Bastian. "Glossolalia" in Spr. 64 issue of ETS Bulletin.



# Paul James Ferguson, PhD



**Paul James Ferguson PhD (June 20, 1938 – March 18, 2018), received an MA (Greek & Hebrew) and an MDiv from Wheaton College and a PhD (Theology) from Chicago Theological Seminary. His master's thesis on a translation problem in Greek and Hebrew was acclaimed by the examining committee as an original contribution to knowledge in the field of Bible translation.**



**In the 1960s, Dr. Ferguson served as a layman in the United Pentecostal Church International and professor of Biology and other subjects at Western Apostolic Bible College (now Christian Life College, Stockton, CA). He participated in a number of public and written debates on subjects such as: the Godhead, Spiritual Gifts, and the Baptismal Formula. Dr. Ferguson also served as a church planter and pastor and was a missionary to Ethiopia.**

**Dr. Ferguson served for many years as Professor of Old Testament at Christian Life College, Mount Prospect, Illinois. He authored many books, academic journal articles, Bible encyclopedia entries, and was a contributing author ("The Historical Reliability of the Old Testament") in *The Big Argument: Does God Exist?* (2006) edited by Ashton & Westacott.**